

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,039.—VOL. XL.

[Registered as]

SATURDAY, FEBRUARY 7, 1920.

[a Newspaper.]

PRICE TWOPENCE.
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The tenancy by the London Spiritualist Alliance of their present premises ceases on Lady Day next year. It is desired to acquire by gift, purchase, or rent-payment, similar but larger premises in a Central position. These should, if possible, include a hall capable of seating 250 people, a large room for library, book rooms, editorial rooms, and housekeeper's apartments. Communications should be addressed to the Secretary.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

TUESDAY, February 10th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, February 12th—

Members Free; Visitors, 1s.

At 7.30 p.m.— ... Social Meeting.

Exhibition of Psychic Paintings, with Explanations by the Artist, MR. C. M. HORSFALL.

FRIDAY, February 13th, 3.50 p.m.—

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Talks with a Spirit Control ... MRS. M. H. WALLIS.

Open Meeting for Written Questions of an Impersonal Nature Bearing on the Future Life.

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SUNDAY EVENING NEXT, AT 6.30, DR. W. J. VANSTONE.

February 15th, Rev. Susanna Harris.

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SUNDAY, FEBRUARY 8TH.

At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... MRS. WESLEY ADAMS.

WEDNESDAY, FEB. 11TH, 7.30 p.m., MR. THOMAS ELLA.

Thursdays, Meeting for Inquirers, 4 p.m.

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SUNDAY, FEB. 8TH, 11 A.M. ... MR. F. JONES.

6.30 P.M. ... MR. GEORGE MORLEY.

WEDNESDAY, FEB. 11TH, 7.30 P.M. ... MISS VIOLET BURTON.

Doors closed 7.35 p.m.

HEALING.—Daily, 10 a.m. to 1 p.m., excepting Wednesday and Saturday.

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Wednesday, February 11th, 5 p.m. Rev. C. A. Archer.
Lecture, "The Visions at Mons."

Friday, February 13th, 5 p.m. Miss Ellen Conroy. Lec-
ture, "Religion of the Druids."

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IN THE ARTS AND CRAFTS.**

LECTURES & DEMONSTRATIONS

BY

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" 29th—Teachings on the Essential Nature of Rhythm,
Mode, and Musical Instruments.

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The Teachings upon which these Lectures are based have been imparted to the lecturer in a series of revelations, begun at Glastonbury, and extending over many years; and they are now being made public, not as proven doctrines, but as bases for possible future artistic experiment.

Tickets, 3/- each.

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MRS. FAIRCLOUGH SMITH is giving a series of Instructive Addresses on "The Human Aura," "Auric Colours," &c., EVERY SUNDAY AFTERNOON, at 3 o'clock, with illustrations and some delineations.

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"Curative Suggestion," by Robert McAllan,
Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from the author, 4, Manchester-st., Manchester-square, London, W. 1. Hours, 10.30 to 5.30. Mayfair 1396.

Psychic Research in the New Testament.
Scientific Justification of some of the Fundamental Claims of Christianity. By Ellis T. Powell, LL.B. (Lond.), D.Sc. (Lond.). 32 pages, 1s. 1½d. post free. LIGHT Office, 6, Queen Square, London, W.C. 1.

Lady unprofessional healer would like to hear of another healer and certificated masseuse to work with her. Salary. Apply Chilton, 3, Jubilee Terrace, Sidmouth.

Sutton (Surrey). A Lady desirous of forming a group for the study of Spiritualism, will be glad if any residents in the neighbourhood, interested in the matter, will communicate with her.—Address, W. M. H., c/o R. A. Bush Esq., President of the Home Circle Federation, The Holt, Morden, Mitcham, Surrey.

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Spirit Teachings. Chapters from the Writings of "M. A. Oxon" (William Stainton Moses). Reprinted from the book of that title, together with some descriptions of the circumstances in which they were received. 15 pages, 2d. post free, or 1s. 3d. per dozen, from LIGHT Office, 6, Queen Square, London, W.C. 1.

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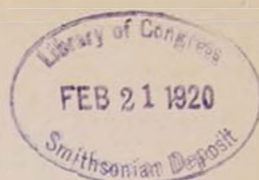
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NOTES BY THE WAY.

Before these lines appear the first instalment of script messages of the Rev. G. Vale Owen will have been read by hundreds of thousands of persons unfamiliar with Spiritualism in the columns of the "Weekly Dispatch." Many of those concerned with the publication appear to be under the strange impression that this is the first time that dignified and definite communications from the other side have been put before the world. It is of course rather farcical that this should be the case, but it is not at all to be wondered at. It is not the first time, as we know, by many hundreds, that lofty and sensible teachings from the other side have been given—LIGHT and its psychic contemporaries, the Library of the London Spiritualist Alliance, and the existence of "psychic" books by the thousand in other libraries bear witness to the fact. What is really happening is that for the first time the world, as represented by its greatest newspaper proprietors and publishers, has condescended to allow Spiritualism (in its best and truest sense) to speak for itself. We have made a great breach in the wall of prejudice; the conspiracy of silence has broken down. Years ago the editor of a London daily told us he was always ready to print anything about Spiritualism, if it took the form of the exposure of a medium or anything spicy and sensational about Spiritualists. And that is how the public were fed—poor, docile sheep! We were never surprised at the misunderstanding and ignorance which prevailed, nor did we wonder that in such circumstances all undertakings concerned with Spiritualism had to struggle for life under a constant cloud of suspicion, misrepresentation and contempt. That position is changing "with a vengeance"—the vengeance which is falling and will fall upon all those who for their own ends distorted and suppressed the truth.

* * * *

For the changes now taking place we have to be grateful to many workers on both sides of the veil—but we think especially now of the Rev. G. Vale Owen, for whom we ask all sympathy and encouragement from those who are with us. He has refused, with great wisdom, to take money for the messages received through his hand; he has sacrificed his feelings in consenting to world-wide publicity and all its consequences. To-day torrents of letters descend upon him from all quarters, and not all of them are kindly. Many old-fashioned prejudices and vested interests are being threatened by such events as that in which he is the leading figure, and there is much rancour and condemnation. The sceptics and materialists are not, as a rule, the offenders. They are not so hard hit by revelations from a next world in which they do not believe, as some so-called

religious people who believe in another world but hold that it is of a certain pattern. These are very angry at anything which challenges the truth of their ideas, and as all the old implements of torture for heretics are out of date, they are reduced to employing almost the only weapon in their armoury—the abusive (and sometimes anonymous) letter. Mr. Vale Owen receives these effusions, as we know, without anger or resentment—he is only sorry for his persecutors, forgives them freely and is content to wait until they have come to a better mind. But there are great multitudes who write to him sincerely wanting to know more of the great tidings of a life after death. They are willing and eager to follow up the matter. That is why we want in London a great central institution—we want several centres, in fact, all over the country. But London stands first.

* * * *

And the cause which such a great Institution would represent is so fraught with consequences to the rising generation, and even to the future peace of the world, that we cannot doubt that means will be found to bring about its realisation. It is perhaps not sufficiently grasped that nearly all the troubles from which we suffer are brought about by states of mind. The Great War arose from this fundamental cause—the state of mind of Europe as a whole. Nationalisation in the present mentality of England may or may not be a good thing, but this at least is certain—that almost any political or social system will work well if men and women are animated by the temper of justice and goodwill. No scientific knowledge, no religious exhortation is anything like so powerful an incentive to that goodwill as the realisation that there really is an unseen world for which we are all bound, and whose conditions are real and understandable. Spiritualism has shown to many this fundamental truth, and the good results are obvious in many lives. In France a great Institution has been set up under the patronage of eminent men of science, and has been recognised officially as of public utility. We are confident that there will be those who feel that England should not lag behind. The cause is high, the moment propitious; therefore, let response be generous and swift.

"OUT OF WEAKNESS MADE STRONG."

Interesting pictures of the interiors of workshops connected with the Special Surgical Hospital at Shepherd's Bush appeared in the "Daily News" of the 23rd ult. Here wonderful cures of disabled men have been effected by giving them work to do which exercises the muscles of the limbs affected. We are reminded of the pioneer work in this direction carried on some years ago by the late Miss Edith Hawthorn, founder of "The Tiny Tim Guild," a lady who, herself always far from strong (she was only thirty-nine when she passed away), devoted what strength she possessed to the care of crippled and paralysed children. As a writer in the "Church Family Newspaper" observed in an article quoted in LIGHT for May 22nd, 1915, "her genius in discovering how to bring life to the helpless limbs, the paralysed tongue or throat, was as marvellous as her limitless patience in carrying out her treatment which made the cure a pleasant game and a joy to the little patients." In taking up and carrying on this beautiful work Miss Hawthorn was strongly convinced that she was impressed and guided by influences from the unseen world. The contrivances she employed were suggested to her from that world, and each instrument was specially made for the little patient for whose case it was needed. We may add that Miss Hawthorn was a reader of LIGHT and was deeply interested in psychic science. She possessed remarkable psychometric powers, and made many experiments in psychic photography.

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And the cause which such a great Institution would represent is so fraught with consequences to the rising generation, and even to the future peace of the world, that we cannot doubt that means will be found to bring about its realisation. It is perhaps not sufficiently grasped that nearly all the troubles from which we suffer are brought about by states of mind. The Great War arose from this fundamental cause—the state of mind of Europe as a whole. Nationalisation in the present mentality of England may or may not be a good thing, but this at least is certain—that almost any political or social system will work well if men and women are animated by the temper of justice and goodwill. No scientific knowledge, no religious exhortation is anything like so powerful an incentive to that goodwill as the realisation that there really is an unseen world for which we are all bound, and whose conditions are real and understandable. Spiritualism has shown to many this fundamental truth, and the good results are obvious in many lives. In France a great Institution has been set up under the patronage of eminent men of science, and has been recognised officially as of public utility. We are confident that there will be those who feel that England should not lag behind. The cause is high, the moment propitious; therefore, let response be generous and swift.

"OUT OF WEAKNESS MADE STRONG."

Interesting pictures of the interiors of workshops connected with the Special Surgical Hospital at Shepherd's Bush appeared in the "Daily News" of the 23rd ult. Here wonderful cures of disabled men have been effected by giving them work to do which exercises the muscles of the limbs affected. We are reminded of the pioneer work in this direction carried on some years ago by the late Miss Edith Hawthorn, founder of "The Tiny Tim Guild," a lady who, herself always far from strong (she was only thirty-nine when she passed away), devoted what strength she possessed to the care of crippled and paralysed children. As a writer in the "Church Family Newspaper" observed in an article quoted in LIGHT for May 22nd, 1915, "her genius in discovering how to bring life to the helpless limbs, the paralysed tongue or throat, was as marvellous as her limitless patience in carrying out her treatment which made the cure a pleasant game and a joy to the little patients." In taking up and carrying on this beautiful work Miss Hawthorn was strongly convinced that she was impressed and guided by influences from the unseen world. The contrivances she employed were suggested to her from that world, and each instrument was specially made for the little patient for whose case it was needed. We may add that Miss Hawthorn was a reader of LIGHT and was deeply interested in psychic science. She possessed remarkable psychometric powers, and made many experiments in psychic photography.

A PLEA FOR A RATIONAL SYNTHESIS.

BY STANLEY DE BRATH.

(Continued from page 35.)

IV.

It must be remembered that in all the foregoing "The Unconscious" means, "what we are unconscious of." It implies the real existence of a vast circumambient realm of which we know no more than we knew of radio-activity twenty years ago. The vast gravitational, electric, and magnetic forces, which are the aggregates of infinite numbers of infinitesimal reactions, have surrounded Humanity from time immemorial, but have only recently come into consciousness. It is probably the same with what we call the Subconscious.

It will be apparent, too, that these inductions of pure science not only restore the soul to psychology, but immeasurably enlarge the current geocentric idea of "God." The "Directive Idea" is God in His aspect of Creator. The Directive Idea, the Creative Power, is both immanent in Matter and transcends it. It necessarily extends to the furthest star: it includes the smallest cell in the humblest flower. It directs all evolution, whether of suns and planets, of the chemical elements, of terrestrial life, or of individual souls.

"Earth's crammed with heaven
And every common bush afire with God."

Too often men make a doll's house divinity. We need above all things, to enlarge our concepts, instead of disputing over our little definitions.

The view put before us is that human evolution does not aim at the production of a higher physical type; it aims at a higher development of consciousness—the moral consciousness—the perception that in righteousness alone can man attain peace on earth and reach the development which makes him worthy of personal survival, and fit for personal survival. It implies, too, that the person must, by the development of his consciousness, become identified with the higher self.

The old philosophy of the East draws the strongest possible contrast between the Self and the Person. The Self is a part of the Infinite, which wears the "persona," limited by race, heredity, environment, traditions, and the like, as a mask or dress. The Self belongs to Eternity, the person to Time.

"Never the Spirit was born, the Spirit shall cease to be never." The person shows fitfully, very fitfully, his eternal lineage. He is immersed in Matter. This conclusion of the Intuition has taken at a bound the road by which Western Science is travelling to the same end. Both agree that the purpose of life is the growth of the soul to moral perception; to the ability to rise above the promptings of material existence to subordinate spiritual progress to material gain.

The general trend of automatic writings is the same. Even in a mass of twaddle which might be of use to the recipients, if only they would keep it to themselves and think over it, instead of rushing into print (one wonders what pleases some publishers!) a desire to raise the moral perceptions is distinctly traceable. The best of these writings have no other object.

It is also the message of Christ. God forbid that I should stray into theology, which I am from every point of view unfitted to do, but surely it is obvious that the notion of the Cosmic Creator is too vast, too remote for average Humanity. Our place is on the earth, we are limited by its conditions; our duty is to make it better, beginning with ourselves. The "express Image of the Father" on the plane of Time and Sense, presents us with the moral obligations of clean life, kindness, justice, and co-operation, as the means to this end. Why go further in attempting to define things for which we have neither the faculties nor the knowledge? Dogmatism is a vice of the human mind; it is not confined to the Churches, and it is most important at the present juncture, when Spiritualism is vehemently assailed on dogmatic grounds that we should not be led into the same maze and maintain finalities of any kind.

It has recently been my duty to review various books and articles written against Spiritualism. All of them, without exception, speak of the "teachings," the "doctrines," or "the creed" of Spiritualism. The writers cannot get the dogmatic concept out of their minds: they are unable to distinguish between facts and opinions. Creed and Religion are to them synonymous. In vain does one repeat that we have before us a body of concordant supernormal facts, and that the use made of them depends on the quality of the minds that envisage them. "Spiritualism" is, properly speaking, the definite philosophical antithesis to the "Materialism" which declares the whole evolutionary process to be intrinsic to Matter; and thought, the product of the brain; or, it is a convenient and quite indefinite abstract term, just as "Christianity" is.

The "Christianity" of Cardinal Newman, of the Inquisitor Torquemada, of His Holiness Innocent III. (who organised the Inquisition), or Pius IX., of the average Irish priest, of a Sinn Féiner, a Russian village "pope," an Anglican, a Methodist, of Luther, Calvin, the ex-Kaiser, Lord Halifax, the Rev. R. J. Campbell, Archdeacon Wilberforce, and General Booth, are not more different than are Spirit-

ualist concepts. It would be easy, and as illogical, to retort on "Christianity" much heavier charges than have been brought against the effects of Spiritualism on unbalanced minds. But facts are facts—human minds (and still more, human temperaments) treat them differently. And it is a final argument for the domination of the lower subconsciousness, that we too often use Reason, not to elicit truth, but to discover (or even to invent) premises on which our prejudices may find standing ground.

This is the sectarian habit of mind which we have to get rid of. It is common to all Humanity, clerical and secular; and is nowhere more manifest than in the few "scientific" saurians of the materialistic epoch who still survive by ignoring the supernormal facts. They do not adapt themselves to the new environment, and may be left to time; it is not now our business to convince the resolutely incredulous, but rather to restrain the superstitious.

V.

We are now confronted with a new situation; and, it seems to me, one charged with some very important developments:—

(1) The scientific work (of which the foregoing is a very imperfect summary) has fully admitted, and is even largely grounded on, the supernormal facts;

(2) It shows that the real Self is subconscious (for the present), and has very large inherent powers; especially that terrible memory by which everything we have thought and felt and done, has its permanent record within;

(3) The resolution of the Church Congress to open the whole question of Spiritualism at its next session. If this is discussed on a basis of dogma, a great opportunity will be lost. We should, I think, take some steps to ensure the grounds of fact being adequately represented. Discussion on the genuineness of the facts will end in futility. Dogmatic discussions will end in quarrels;

(4) The political and social unrest which is primarily due to the same temper of antagonism which applies the brute theory of survival of the strongest to human social life; a temper which goes much further than quasi-scientific theories, and finds its ultimate expression in Bolshevism;

(5) The campaign opening against Spiritualism, which indicates the line of attack—that "its teachings" are contrary to Religion.

The time seems to have come for more unity of front among Spiritualists and their leaders. Many of our friends are doing us much more harm than our enemies.

Some, in spite of manifest contradictions, take automatic "messages" as heaven-sent. Some discredit the Bible as old wives' tales. Some see that to do this is suicidal. One prominent Spiritualist expresses himself as strongly anti-Christian. Another persists (against all evidence), in referring all phenomena to "spirits." Another takes up Re-incarnation, with little or no valid evidence for it, and apparently not even aware of the profound difference between the Self and the person. (Three ladies have told me that they were Cleopatra, and two that they were Mary Stuart. There are many who are fairly obsessed by automatism. Is it any wonder that we are so often told that "that way madness lies"?). Another leader will have it that all information from the other side comes from "the cosmic memory"; whatever and wherever that may be! Thus it appears that nearly all concentrate on some side-issue of a more or less dogmatic kind and Spiritualism is degraded to a conflict of more or less ill-informed opinions.

This is to play the enemies' game: they want to fix on us the stigma of mere opinion. Uniformity of outlook is not to be expected; that must come from scientific experiment, so far as it can come at all. But is it not desirable to have some more definite lines of leading? For instance:—

I. The supernormal facts can be synthesised; they are not a mere rag-bag of disconnected marvels.

II. The powers of the subconscious Self explain much—though by no means all, that is attributed to "spirits"; at the same time that these powers prove the existence of the soul in us (which many of our acts tend to throw doubt upon), and they carry the implication of the survival of the Self, with its memories.

III. Proof that though the Self passed from the body can and does communicate with the living, the conditions are such as severely to limit that intercourse, and are liable to great misinterpretation.

IV. That the true function of Spiritualism is (1) to restore belief in the Divine Spirit as the Lord and Giver of Life and Consciousness, the Origin of all that is; and (2) to show that the ethical development is the one and only means to peace on earth, with Truthfulness as its primary characteristic.

What is Spiritualism doing, what can it do, to be the foundation of a New Order?

It is not in beliefs of "spirit return," or in a new set of dogmatisms that the remedy lies, but in showing a connected and coherent system of thought based on facts, which will show harmony with the past and distinguish between the essence of old doctrines and their outworn forms.

A CONFERENCE OF WORKERS.

Our task is positive—to build up; not negative—to destroy. Errors disappear in the light of truth, there is seldom need for controversy. We should not argue against

any form of belief, but show a consistently better one. Where we must argue we should advance facts, not opinions. And (so it seems to me) we might meet in conference to agree on a definite line of policy that our efforts be directed to one end, to convince the open-minded that the real Self is present here and now, that it lives on and carries into the Unseen the qualities it has acquired, so making for itself societies in which good, or evil, predominates and creates joy or pain as it does here, just because it is then under the true telepathic law by which thoughts are open. The light of heaven is Truthfulness; its joy is Co-operation; its atmosphere is Love; and we cannot have these unless we take them with us. The Churches have abolished the penal fire and the absurd literalism of harps and crowns; what have they put in the place of these things?

I propose that a Conference be called of some workers in Spiritualism, that this paper of mine, or some better one, be circulated and taken as read, and that agenda be drawn up for some common course of action, having regard to the new scientific departure which certifies our phenomena as facts, and gives the first outline of a rational synthesis under law.

THE LATE MR. W. T. COOPER: A TRIBUTE.

When the annals of metropolitan Spiritualism come to be written a conspicuous place in them will be occupied by the Marylebone Association, the oldest body of Spiritualists in London. It dates back, we believe, more than fifty years, and in that time it has struggled through every kind of difficulty; sometimes it was almost on the point of extinction, but its light never quite went out, thanks to the efforts of a little group of devoted people who sacrificed ease and comfort and often out of a slender purse gave generously that the work might not fail. Amongst these loyal souls was its President, the late Mr. W. T. Cooper, whose demise we recorded recently. Our memories of him go back many years, although the time was but a small space in his own earth life, for he was well over eighty when he passed; he was indeed a middle-aged man when we first made his acquaintance. The earlier part of his career was engaged in ship-building, but later he was one of the principal parochial officers in Marylebone; yet even in those days, as a public official, he made no secret of his faith as a Spiritualist, and spent much of his leisure in the work of the Marylebone Association. Physically he was an impressive figure, tall and powerfully built; in character he was staunch, full of sound, practical common sense, shrewdness and insight. Stout-hearted, simple, kindly, his passing was like that of some great oak, bowed with the weight of many winters and at last overthrown in old age by a mighty gale. But the simile is very inadequate, as all parables applied purely to physical life must needs be. We think of him rather as one who, in a better world, with renewed youth, has gained his reward—"the wages of going on"—helping forward the cause he loved; and living a life where, instead of the strain and stress of earth, there is the easy and harmonious exercise of all the faculties; where the soul strives without strain, achieves and is content.

The funeral service at Kensal Green was conducted by Mr. Percy R. Street. It was simple and impressive, and there were many friends of Mr. Cooper present.

A memorial service held in the Steinway Hall was crowded, and eloquent tributes to the deceased gentleman were given by Mr. Percy Beard, Mr. Leigh Hunt, Mr. Ernest Meads, Mr. Douglas Neal, and Mr. George Craze. Miss Monk sang "O Rest in the Lord," and Mr. Clegg rendered Chopin's Funeral March on the organ.

A CONJURER'S TESTIMONY.

One encounters so much dogmatic unbelief amongst conjurers and stage-magicians concerning the phenomena of Spiritualism that it is an agreeable surprise to find a prominent entertainer with more enlightened views.

"That there is," says "Carlton," in his brightly written "Twenty Years of Spoof and Bluff" (Herbert Jenkins, Ltd., 12/6 net), "a lot of spoof Spiritualism knocking about nobody can deny. . . . But, admitting all this, the fact remains that there are phenomena in connection with Spiritualism that cannot be explained away by any known rule of logic and reasoning. At least, such is my opinion. Why, I have heard a little cockney wench of sixteen, who to my certain knowledge has never been any nearer to South Africa than the Battersea Park-road, hold forth in pure Zulu dialect while in a state of trance at a private séance in a house near Clapham Junction. And when she came to, she didn't know a word of what she had been saying. She spoke Zulu with the proper native accent, too, and not as an ordinary Englishman or Englishwoman does when trying to imitate their guttural clicks and clucks. I know. I've been there."

The testimony of so clever a conjurer and illusionist as to the reality of certain Spiritualistic manifestations is worth recording if only for the discomfiture of sceptics and unbelievers.

A. B.

The gods adore thee, they greet thee, O the one Dark Truth.—Egyptian Hymn.

"BEYOND THE GATES OF DEATH."

This was the title of the eloquent address delivered by Mr. Percy R. Street before an appreciative audience of members and friends of the London Spiritualist Alliance on the evening of Thursday, the 22nd ult., and it seemed quite in keeping that it should be preceded by a sympathetic reference by the Chairman (Mr. Withall) to one who, after many years of faithful work had, but a few days before, passed through those gates. Death had come to their friend Mr. W. T. Cooper as a happy release after great suffering. A man of kindly and benevolent nature, he was president of the Marylebone Spiritualist Association, the oldest Spiritualist Society in London; and in discharging the duties of this office, in which he succeeded the first president, Mr. Thomas Everitt, Mr. Cooper was ever ready to welcome inquirers and help them to pursue their investigations.

Mr. Street began by remarking that no subject had ever made so irresistible an appeal to public interest as that of the relation of this present life to the life beyond the grave. Taking into consideration the aftermath of war, so painfully felt, it was not to be wondered at that man was making a desperate attempt to storm the gates of death, to get behind that grim barrier, and find out, if possible, what lay beyond—whether those who gave their lives in mortal struggle still lived and loved.

One would have supposed, said Mr. Street, that a subject which seemed to declare to man the reality of that on which his dearest hopes were based would be welcomed with open arms, but on the contrary, it was encountering from quite opposite quarters varied degrees of criticism and hostility. The critics from both sides—Rationalist and Church—spoke with the voice of authority.

With regard to the McCabe—Conan Doyle debate, Mr. McCabe had no leg to stand on. No man, however prominent in the world of letters, had any claim to speak with the voice of authority on a subject which he had never sought to know at first hand. Joseph McCabe (unlike Sir Arthur Conan Doyle) had never sought. The Rev. A. V. Magee, again, spoke with a voice of authority, because, though he had not himself attended any séances except one—and that some twenty-five years ago—he knew other people who had. He resembled the man who claimed to be rich because he knew people who were.

Many critics admitted certain phenomena occurred, but could not see why they should be attributed to spirits. Why not magnetism, unconscious cerebration, or some unexplained physical law? Other suggested explanations were odyllic force, the subconscious mind, multiple personality, and—"the immortal complex." What this last phrase meant he (the speaker) did not know, and he doubted if the medical gentleman who put it forward did either. The reason why Spiritualists accepted the theory of spirit agency rather than any of these was because it was the only one that covered all the ground.

Hostility, however, did not stop short at honest, if narrow-minded, criticism. His hearers had no conception of the depth of calumny and falsehood to which the opposition had sunk. But it had failed of its effect. The gates were getting more and more pushed open, and he believed that as a result the country was on the eve of a great revolution in religious thought. Already we saw cherished institutions going by the board. The Church must take up her position and advance along the right lines, or be doomed for ever. Spiritualists were not out to destroy the Church. He would like to see her pulpit occupied by men—and women—filled with the burning spirit of a new life, which would aim at perfect justice, freedom, and equality for all humanity, with the opportunity of developing the most beautiful aspects of its present stage of being.

As to the character of the life beyond this, the voice of authority surely was with those who were living in it. They had given us inklings of what it was like, and had woven a beautiful philosophy revealing the relationship of their life with our own. There could be only one result of listening to that voice.

It would gradually transform this selfish life of ours into one of greater service to humanity.

TO BENEFACTORS.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

To those who desire to assist the work of the Alliance by becoming benefactors of its funds by will the following forms of gift are recommended, the first being applicable to lands or houses and the second to sums of money:—

1. I give and devise to the London Spiritualist Alliance, Ltd., all that my (here describe the lands, messuages, tenements and hereditaments intended for the benefit of the Alliance).

2. I give and bequeath to the London Spiritualist Alliance, Ltd., the sum of £ , free of legacy duty, to be charged upon my real estate in aid of my personal estate, if insufficient. And I direct that the receipt of the Treasurer for the time being of the said London Spiritualist Alliance, Ltd., shall be sufficient discharge for the same.

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THE LONDON SPIRITUALIST ALLIANCE AND "LIGHT."

THEIR POSITION AND THEIR POSSIBILITIES.

Were the London Spiritualist Alliance and *LIGHT* commercial undertakings we imagine by now that their position would be strong, progressive and generally satisfactory, so far as ordinary worldly standards of success are concerned. But it is highly probable that their material efficiency would be more than offset by grave defects on what we are accustomed to call the spiritual side of things. The great difficulty is to maintain the perfect balance between the spiritual and the material sides, no easy task. We could picture the Alliance as a marvel of organisation and business enterprise, maintained at the cost of a loss of most of that fine influence that comes of a self-sacrificing spirit of service. We could picture *LIGHT* as a popular and prosperous organ pandering to the vitiated taste of those undeveloped minds which feed greedily on sensationalism; its columns crammed with snappy articles, vampire stories, ghost "stunts," and inane discussions on inane subjects.

It is possible that in our anxiety to avoid the danger of one extreme, we may have fallen into the other—but into that question we need not enter now.

The important matter for us at this moment is that as far as the work both of the Alliance and *LIGHT* is concerned our means are by no means equal to our needs. As we have already made quite clear, our tenancy of our present offices ceases in little more than a year's time, and we urgently require larger premises in some more or less central position. At the moment we have the offer of a mansion in a most desirable neighbourhood, for the thirty-six years' lease of which £10,000 is asked. Whether we secure it or not depends on the generosity of those who, appreciating our work, desire to continue it and to enlarge its scope.

Let it be said here, that the Alliance, not being a profit-making enterprise, has throughout given its members and associates more than their money's worth, and that has been especially the case during the last few years, which have witnessed a continual rise in prices, so that to-day we are paying for many things twice and thrice their pre-war rates. *LIGHT* has been maintained at its old price, although the cost of producing it has been multiplied thrice or more. We took that course because we did not want to put the paper beyond the means of the poorer readers, relying upon the richer to make good the deficiency, which to a certain extent has been done, although we have still a lot of leeway to make up.

We have from time to time in the past appealed for a Home for our two undertakings that shall be worthy of the work they are doing and can do. For those who know and appreciate the facts our case needs no fresh emphasis. The present world-wide interest in all that we stand for underlines and illustrates all we have said in the past.

In a word, we want to see the Alliance and *LIGHT* as well served and serving on the material side of things as they have been on the spiritual one. We are at the beginning of a new era, in which old manners and methods must pass away.

If it be urged against us that we have been defective in enterprise and other qualities needed to ensure material success, it may at least be said that the Alliance and *LIGHT* have throughout kept a spotless record; their escutcheon is stainless; they have continued the tradition set up by their old founders. Moreover, it is to be remembered that they have gone through

many years in the wilderness, with few to hear their report, scantily supported, having but little to commend them to a world that until lately was mainly given over to its own concerns. We belonged to that class of undertaking which is usually summed up in the cynical phrase, "There is no money in it." By consequence we had to go short of all those things which make for material comfort and success. There was no stimulus to practical efficiency. We lived in days of small things. But now the great things are here and the outlook is full of immense possibilities of competent service.

We can make full use of a large and well-equipped establishment, and the best administrative and executive minds that we can win to our service. To-day we are in less fear of those abuses and degradations of our subject that were so much to be avoided in the past—the blatant and tortuous methods of the self-seeker, the "stunt" hunter, the sensation-monger. For a new spirit is abroad to-day. The world is seeking the truth, and not tinsel and fustian imitations of it. The labels "Spiritualist" and "Materialist" must in the long run disappear, when it is found that each is impossible without the other. The divine poetry of Shakespeare, as an agnostic writer once wrote, was manufactured out of beef and bread! If we are to be of the highest spiritual service, we must have the best material resources.

A CAMPAIGN OF LOVE.

WORLD-WIDE APPEAL.

For the past five years the public and privately owned factories of Hate-thought of the most deadly and destructive nature, have been working overtime and at full blast in an organised effort to stir up strife throughout the world by launching into space a continuous stream of their intangible but none the less insidiously poisonous product. During the period mentioned, the Allied armies have been successful in quelling, temporarily at any rate, some of the more vigorous manifestations on the physical plane, of this unseen foe. In drawing up the conditions of the armistice and of the League of Nations, the existence of these factories was not taken into consideration; consequently no attempt was made either towards reducing the intense potency of the output, or to transmute some of the dynamic force generated into constructive instead of destructive channels.

How, it will be asked, can this be accomplished? Certainly not by the setting up of opposition factories of the same deadly Hate-thought, as has too frequently been the custom in the past. The combat must, it is true, be waged in the realms of thought from which all actions spring, but the vast armies of Hate-thought may be routed or rendered impotent if we will but speed up our production of the most powerful, positive element that exists—Love-thought. Love, which formed the keynote of the Master's teaching, is the only solid basis on which a world-wide peace can rest.

The widespread strife and unrest that exist at present, constitute a serious menace to civilisation, and it is worse than folly to expect anything like constructive work from them. Ere ever we can enjoy the blessings of peace, progress, and prosperity, it is essential that we not only recognise the presence of this unseen foe, but also that we learn that it is within our power to dispel or render innocuous all Hate-thought if we will only see to it that both as a nation and as individuals we are continuously radiating warm and powerful Love-thoughts. Nothing short of a grand rally or revival based on the teachings of Christ will accomplish this much needed change, and it is hoped that the following suggestions may at least be instrumental in inciting to concerted action all who are true followers of the Master and who therefore recognise the true brotherhood of man:—

First, that arrangements be made between the leaders of all Christian denominations throughout the world for the setting aside, early in the present year, of a special week for the Christ's Gospel Message of Love, with special reference to the command to love our neighbour. Next, that every Christian be invited to aid such a mission by making special effort during the week in question, to radiate Divine Love in thought, word and action, and losing no opportunity of spreading the Gospel of Love among those with whom he may be brought in contact. And lastly, that these efforts be accompanied by earnest prayer for the success of the Mission, that it may be attended by a special outpouring of the Holy Spirit, and that the gifts of the Spirit may be freely manifested.

Love is the power that moves the world, and the dynamic force set up by such concentrated action as is suggested above would have a far-reaching effect in the world of thought from which all actions spring. Leaders of religious thought, what action will you take to assist in bringing about this campaign of Love?

AMOR.

FROM THE LIGHTHOUSE WINDOW.

Lord Glenconner, while in America, according to the "Evening News," will devote himself to promoting friendly relations between this country and the United States.

Miss Violet Burton, at an early date, intends to visit the United States.

A number of cases of healing as the result of "faith and earnest prayer" are recorded from the Welsh revival services of Pastor Jeffreys.

Mr. Joseph McCabe is, on the whole, a useful factor at the present juncture. In the "Sunday Chronicle" of January 25th he refers the physical phenomena to fraud, and maintains that physical mediums are expert conjurers. This line of argument (!) is one which cannot be seriously sustained. His reference to Sir Oliver Lodge's "credulity" on the subject of the Raymond photograph we may deal with next week.

Mr. McCabe further unburdened his soul in the "Evening Standard" of Monday last with some comments on the first of the Vale Owen scripts, entitled "Spoof-Land Geography." The article aims at being humorous, but is merely laughable—at the writer's expense.

On its next appearance none should miss the Fairy Play given by the children of the Lyceum of the North London Society. It was performed for the first time on Saturday night in Grovedale Hall before a crowded audience, and proved what a wealth of beauty in girlhood, as well as real artistic talent, the Lyceum possesses. The loveliness of the stage picture of the Queen of the Fairies seated on her throne with her attendant fairies and elves could not be surpassed.

It is intended, we understand, to repeat the play before various other societies round London. If this is done many centres will enjoy an artistic treat. In a consistently excellent cast the central characters of the Fairy Queen by Miss Marie Carter; her chief attendants by Miss Grace Smallman and Miss A. Vincent, and Dame Dollypegs by Miss Q. Saunders were finely played. A veritable little artist was disclosed in Mlle. G. Vandanbussche, who took the part of Envinia (a discontented fairy). Master E. Wheatcroft showed a good vein of comedy as Captain of the Elf Band. Two short plays that preceded the main piece were well done, and all who were responsible for the entertainment deserve the highest praise.

"John o' London's Weekly" has an interesting and well-informed article on "Spiritualism—Fact or Fake," by Mr. F. Britten Austin. He says: "There is one peculiarity of the alleged supernormal occurrences in the psychic life of man which at the outset commands notice. It is their startling similarity over wide regions of space and throughout long periods of time." This is an aspect of the matter which may be commended to those who adopt the hypothesis that they are due to fraud. Frauds could never be so consistent as to simulate laws of nature.

The proposal which Mr. De Brath makes in his article in this issue for a Conference has been put forward from other quarters as well, and is likely to be carried out at an early date. Our own view is that the chief use of such a conference would be to decide what phenomena can be taken as definitely proven, and the grounds on which the conclusions are reached. The explanation of the causes of the phenomena must for a long time yet be full of open questions.

Mr. A. E. Waite writes on "Christianity and Spiritualism" in the February number of the "Occult Review." He says, "In so far as Spiritualism is a philosophy—which it claims to be—it stands or falls by its relation to intellectual truth; in so far as it is a revelation of life from the unseen it is of necessity a challenge to other systems which are held to have emanated from the same source. In one sense it is the most important of all challenges because, in place of news from the invisible world and gospel tidings coming through divinely elected channels, it is offered on all sides, is placed in the hands of all, and directly or indirectly the supposed source of revelation can be tapped by anyone who follows the proper lines of communication."

Miss Edith K. Harper, in the same Review, contributes an interesting article entitled, "Psychic Unfoldment: A Few Suggestions," in which she has the courage to say a good word for the despised table as a means of communication.

"In my opinion," writes Miss Harper, "there can be no better starting point than the little table, which, if rightly used, may become a joy for ever. The hackneyed objection about this 'trivial and undignified' method of communing

with the unseen is long out of date. . . . It is no more undignified for the Invisibles to manifest their presence by moving a wooden table than it would be for the Archbishop of Canterbury to ring the front-door bell. One of the finest proofs of identity, memory and affection ever received from the beyond, came through a little table." This is a reference to a splendid test related by Miss Harper in her book, "Stead: The Man."

Miss Harper adds that "when merely sitting together in the twilight, round the fire after tea, is excellent for the unfoldment of the scroll of vision, or for hearing the silvery echoes of voices silent to this world. . . . I like to think that a day will come when we shall all be able to realise the presence of our unseen friends in just this simple way, and without the need for any mechanical devices." She supplies some excellent suggestions for beginners at a sitting.

The "Daily Mirror" asks for a commission to be appointed to investigate spirit messages. It says: "The modern world is not too sceptical. It does not invariably scoff. It is agnostic. It wants to know. It is in a mood to believe, solicited as it is by regret and memory. To help its unbelief, we have the assured orthodoxies, the older faiths. They ask us to wait. But then, in immediate consolation, and largely opposed by the Churches, comes the 'new' religion of Spiritualism—really very old, but now showing itself anew in a world better accustomed to estimate evidence—a world where there are chemists, doctors, biologists. And never do these experiments take place before such a Commission."

The "Mirror" continues: "One scientist, two, three, are converted individually. We have their accounts of it all. We note their prepossessions. Let them appeal to their colleagues and submit the evidence to them in a body appointed for the purpose. Otherwise? Otherwise, they come, they must come, under the old suspicion—their faith creates its own illusion. They believe what they want to believe." This is another instance of the many that we encounter nowadays of a writer showing painful ignorance of the subject on which he is writing. All the great scientific investigators of Spiritualism started as pronounced sceptics. The idea in the minds of most of them was to expose the pretensions of Spiritualism. As Alfred Russel Wallace said, they were "beaten by facts."

In this connection it is interesting to note that the Rev. A. J. Waldron, in a recent article in the London "Globe," entitled, "Why I Believe in Spiritualism," says that for more than twenty years he publicly opposed Spiritualism. To strengthen his position as an opponent he entered on a study of the subject at first hand, with the result that "the Spiritualistic facts and interpretations have beaten me."

The "Daily Mail," which has started an interesting speculation regarding the origin of certain signs observed to occur in connection with wireless plant, prints the following in a recent issue: "Dr. Ellis Powell, Fellow of the Royal Historical and Royal Economic Societies, says: It would be rash to conclude that the mysterious Marconi signals do not come from one of the planets. Jupiter is very much larger than the earth, and his inhabitants may well command forces in comparison with which our most gigantic terrestrial potencies are quite puny. Mars is almost another earth in size, character, and climate, though its inhabitants may be thousands of years ahead of us in scientific achievement. We have so far made no use of atomic energy, by far the most tremendous of all terrestrial sources of energy. They may possibly have unchained it, and utilised it (in some fashion which we can only dimly conjecture) to project signals into space. If the signalling really is going on, inter-planetary intelligence is a more likely source than Venus, Mars, Jupiter, or the moon."

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, Holland Park, 8 p.m.

Mrs. Lamb Fernie, 12, Bedford Gardens, Kensington, 11 a.m.

Tuesday:—

Mrs. E. Neville, L.S.A., 3 p.m.

Mr. Robert King, Stead Bureau, 7 p.m.

Miss F. R. Scatcherd, Home Circle Federation, 6, Queen Square, 7.30 p.m.

Wednesday:—

Rev. C. A. Archer, Delphic Club, 5 p.m.

Thursday:—

Social, L.S.A., 7.30 p.m.; Mr. C. M. Horsfall's Psychic Pictures.

Mrs. Mary Gordon, Stead Bureau, 3.30 p.m.

Mrs. Vanstone, Meditation Class, Stead Bureau, 6 p.m.

Friday:—

Mrs. M. H. Wallis, L.S.A., 4 p.m.

Miss E. Conroy, Delphic Club, 5 p.m.

Saturday:—

Mr. Horace Leaf, Mortimer Halls, 7.30 p.m.

"ALLIES, NOT ENEMIES OF THE CHURCH."

MISS DALLAS'S CLAIM FOR SPIRITUALISTS.

The January number of "The Interpreter," a high-class quarterly magazine of Biblical and Theological Study, contains a valuable article by Miss H. A. Dallas, entitled "What is Spiritualism?"

Miss Dallas thinks that in order that Church people should be able to appreciate any conclusions in regard to Spiritualism which may be reached at the coming session of the Lambeth Conference they should take some trouble to understand the specialised sense in which the term is used—especially as the subject to be considered by the Conference is presumably the relation of Spiritualism to the Christian Faith. She gives the definition which Sir William Barrett in his book "On the Threshold of the Unseen" (p. 9) quotes with approval from the "Spiritual Magazine":—

"A belief based solely on facts open to the world through an extensive system of mediumship, its cardinal truth, established by experiment, being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death."

As belief in a world of spirits and belief in the continuous life of the individual after death are recognised elements in the Christian Creed, the only portion of the definition that can be open to question by the Conference is the affirmation:

(1) That these beliefs are "based on facts open to the world through an extensive system of mediumship"; and
(2) That the truths affirmed are "established by experiment."

Miss Dallas says:—

"If these two statements are accepted by the bishops assembled at Lambeth, as not involving anything inconsistent with the faith of a Christian it will be obvious that Spiritualism should be treated with respect; and that whilst no one is bound to study it unless he wishes to do so, neither should anyone be condemned for pursuing the study."

Such a recognition would, of course, go no further than this. It would not, as she points out, involve approval, or disapproval, of particular methods of experiment, or the endorsement of any of the various interpretations which supplement the main conclusion.

Replying to those who object that no further evidence of a spiritual world and human survival after death ought to be required than the facts on which the Christian Church was founded nearly 2,000 years ago, Miss Dallas asks them to remember: first, that we must accept things as they are; that it is futile to insist that certain kinds of evidence ought to suffice if as a matter of experience they do not suffice; and, secondly, that the Master did not raise a similar objection when Thomas doubted. Jesus did not tell him that the evidence that was good enough for his fellow disciples ought to be good enough for him. He recognised that a different temperament requires to be satisfied in other ways, and He at once met his requirement. "If we believe that in Christ we have a true image of the mind and will of God we shall expect to find that the special need of the present time and the attitude of mind developed by scientific studies, have been met with similar wisdom and mercy."

Miss Dallas holds, therefore, that those who claim that the great two-fold truth mentioned in the above definition of Spiritualism can be proved by facts of immediate experience are allies, not the enemies of the Church of Christ, and their claim deserves impartial consideration. No one who has studied the subject at all carefully can, she urges, doubt that Spiritualists are justified in asserting that the facts themselves are "established." The vital question is: Do these phenomena thus "established" prove the existence of a world of spirits and man's survival of bodily death? "No one expects the Lambeth Conference to answer that question. It will be amply sufficient if its judgment justifies the study of the subject, and the position of Spiritualists as in no sense inconsistent with membership of the Christian Church."

Miss Dallas justly makes a strong point of the fact that among expert psychological researchers who have for years rejected the Spiritualists' interpretation, a great many have been compelled to relinquish other theories in its favour. It is a fact "which must carry considerable weight with all fair-minded inquirers." But she does not, therefore, favour the idea of preserving this field of research for the scientific investigator alone:—

"Whilst setting high value on the testimony of qualified students should we limit the experience with mediums only to experts? Is it reasonable or right to insist that the benefits of receiving communications from friends on the Other Side should be withheld from ordinary men and women who desire such communications? Surely it is not reasonable; and even were it desirable, it is certainly improbable that bereaved husbands and wives, parents and children, will be deterred from listening at these living telephones for words of re-assurance and love which their departed friends and relatives may be waiting to give them. It is unreasonable to say to a man who wants to be sure that the one he calls 'dead' is living and loving still, that he must abstain from seeking for the proof within his reach, and leave all such experience to expert students."

There are some kind of investigations with physical mediums which might wisely be reserved for experienced investigators; and in all cases some knowledge of the subject should precede experiment; but the attempt to obtain through a mental medium the messages which these sensitive persons are able to receive is an experience which ought not to be withheld from the bereaved or doubting.

"Whatever risks there may be in the occasional use of such modes of communication are slight in comparison with the great danger of excessive grief and the gloom of the unsettled and doubting mind."

Miss Dallas deserves warm thanks for her splendid article.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

Mr. and Mrs. J. Hewat McKenzie make an interesting announcement in our advertising columns regarding the establishment of a new College of Psychic Science over which they are to preside. Both are mature investigators, and in the splendid premises in Holland Park important work is proposed to be carried out.

The work of the College has been planned in three departments, Instruction, Demonstration and Research, supplementing and supporting each other. Each department will be under the guidance of experienced instructors able to assist students in the understanding of the ascertained laws governing the subject, and to help them over the many difficulties to be met with in their early investigations. The College is a serious attempt to place psychic phenomena on a scientific basis, and will in no way pander to mere curiosity, nor is it intended to function as a social club. This latter need is already met in other directions and leaves this venture free to pursue a serious line of study. In the demonstration department the best mediums available, both from British and foreign sources, will be engaged as opportunity offers, and already a number of excellent demonstrators have been booked for the work, which will include such manifestations as trance mediumship, clairvoyance, psychometry, psychic photography, various forms of physical phenomena, materialisations, direct voice and slate writing.

The aim of the College is not to enquire whether life continues beyond death, but to demonstrate that it does. Agnostics, sceptics and believers are all equally eligible for membership. The College will not attempt to deal with religion as such, but will endeavour as far as possible to scientifically study and demonstrate the subtle forces that govern man's life, both in this world and in the state beyond death.

This should afford to many persons who desire such opportunities of practical verification a means of satisfying themselves. The College will not, however, be in working order for some months. We wish it all success.

MR. BRADLAUGH AND THOUGHT-TRANSFERENCE.

Mr. J. Scott Battanus writes:—

One wonders what "resolute incredulity" (p. 20) will think of Mrs. Osborne Leonard's uncanny intrusion into Printing House Square, and how "The Times" proposes to protect itself against such subtle and elusive visitations as those recorded by the Rev. Drayton Thomas!

I take it these are instances of clairvoyance at a distance, the subject being in trance. Mrs. Besant records a similar experience in the life of Mr. Bradlaugh. He was a powerful mesmerist, and on one occasion, when hundreds of miles from London, he induced mesmeric trance in his wife, and requested her to go to the office of the "National Reformer." She "went," and after a pause, suddenly exclaimed: "Oh! the stupid woman, she has put the 'R' in upside down." The proofs arrived next day, and the compositor's error was discovered.

Thought transference can absolutely be excluded in this case, and though Mr. Bradlaugh knew the fact to be true, he had no explanation to offer, and, like a wise man, he offered none. The testimony of an open-minded, honest materialist is of high value, and his attitude might be more widely followed.

COMING EVENTS

February 16th.—S.N.U. Social and Dance, Holborn Hall.
February 26th.—Leaf-Chapman Debate, St. Andrew's Hall, Glasgow.
March 11th.—Conan Doyle-McCabe Debate, Queen's Hall.
March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

The second number of "The British Man and Woman" (February) maintains the character of varied interest which marked the first. The Rev. Walter Wynn gives an enlarged reproduction of the Gladstone spirit photograph with a description and some of the comments and criticisms which have appeared on the matter. Sir Frederick Maurice deals with the question of whether we shall go to war again with Germany, the Duchess of Westminster writes on "My Ideal Cinema," and Canon Goldsmith in "Does the Bible Denounce Spiritualism?" comments dispassionately on Mr. Wynn's book, "The Bible and the After-Life."

A WONDERFUL PICTURE OF THE PAST.

To the specialist in archaeology and to the lover of folklore this book* will be a mine of enjoyment and information. Its fragments of evidence are drawn from history, fairy tale, legends, numismatics, folk-lore and monuments all over Europe. These are fitted together with great skill and vast patience. They bring out the rather surprising result that in pre-glacial times—say 240,000 years ago—Europe had an abundant and autochthonous population.

This, of course, is not in itself new. Both Sir John Lubbock ("Prehistoric Times") and Sir E. Ray Lankester have shown that the theory of migrations from some Central Asian source cannot be sustained. Nor were these early men of the defective Cro-Magnon or Neanderthal type:—

"There has recently been unearthed near Maidstone the skull of a late paleolithic or neolithic man, whose brain capacity was rather above the average of the modern Londoner. The forehead of this 15,000-year-old skull is well formed, there are no traces of a simian or overhanging brow, and the individual himself might well, in view of all physical evidence, have been a primeval sage rather than a primeval savage."

We then come to the evidence of Caesar who states of Druidism, "It is believed that Druidism was founded in Britannia, and thence transplanted into Gaul. Even nowadays those who wish to become more intimately acquainted with the institution generally go to Britannia for instruction's sake." The ancient Irish history fully corroborates the view that the Celtic philosophy of spirit which goes by the name of Druidism took a much higher line of spirituality than prevailed among the Teutonic tribes of the Saxon invasion, even when these were Christianised. Mr. Bayley reverts to what is doubtless the true interpretation of language when he insists that it is the phonetic and spoken inflection and not the spelling (which has been a very arbitrary reproduction of sound) that constitutes philological evidence. "The term 'word' I understand not in the loose sense used by Max Muller, but as the dictionary defines it, 'an oral or written sign expressing an idea or notion.'"

"Thus I treat John as the same word as Jane or Jean, and it is radically the same word as *giant*, old English *jeonnt*, French *giant*, Cornish *geon*. Jean is also the same word as *chien*, a dog, Irish *choin*; Welsh *chyn* or *cyn*, and all these terms, by reason of their radical *an* are cognate with the Greek *kuon*, a dog, whence *cynical*. The Gaelic for John is *Jain*, the Gaelic for Jean or Jane is *Sine*, with which I equate *shine*, *shone* and *sheen*, all of which have respect to the sun, as had the Arabic *Jinn*, *genii*. Among the Basques *Jawn* means Lord, or Master, and the Basque term for God is *Jainko*. The Irish Church attributes its origin to disciples of St. John—Irish, *Shaun*, and one may detect the pre-Christian *Sinjohn* in the British divinity Shony, evolving from the primeval Shen at Shenstone, near Lichfield."

We have not space to follow Mr. Bayley into all the attractive ramifications of his subject, but can only give his conclusion:—

"If, as I now suggest, the Iberians, the Hebrews, and the British or Kimbry, were originally one and the same race, and if, as I further suggest, fragments of the 'British' language are recoverable, it follows that the same words will unlock doors in every direction where Iberian or Kimbrian influence permeated; this in a subsequent volume I shall endeavour to show is actually the case, from Burmah to Peru."

"Evidence has been forthcoming that a cave in Oban was occupied by human beings, at an epoch when the sea was 30 feet higher than its present level, and it is now generally admitted that humanity existed in these islands prior to the Glacial period. Archaeology of the future will provide strong wine of astonishment to her followers; she will prove beyond question that mythology is not merely fossil philosophy, but is likewise to a large extent fossil history, and that the records may be pieced together from the traditional blissful Tertiary period to that time and onwards when a perilous torrent-fire struck the earth, resulting in sequent horrors, and the slow replenishment of the world."

When we add that Mr. Bayley deals exhaustively with the monuments of the Stone Age and with Celtic ornament, and draws his analogies from Etruscan and Indian sources as well, it will be seen how varied is his erudition and how wide his interests.

THE International Home Circle Federation is arranging for special propaganda in the East End and other thickly populated parts of London, and hopes in due course to initiate similar work in other large industrial centres of the country.

Mrs. E. A. CANNOCK (35, Crawford-street, Bryanston Square, W.1), who is holding classes for instruction in healing, wishes it to be known that she is also giving free healing treatments at 7.30 on Tuesday evenings.

* "Archaic England," by HAROLD BAYLEY. 869 pp. (Chapman and Hall, 25/-).

A SITTING WITH MRS. WRIEDT.

SCPTICISM IMPOSSIBLE.

Mr. R. H. Saunders has sent us some rough notes of séances he attended with the well-known American medium for the direct voice, Mrs. Wriedt, during her recent stay in London. We condense his account of the opening sitting of the series, which was held on September 26th last. Among the first visitors from the other side to communicate was General Sir Alfred Turner. He had a lively chat with one of the sitters, in the course of which many matters of a private character were discussed. A young lady sitter was visited by her departed uncle, who conversed with her on family arrangements. A spirit came to a mother who had lost three boys, but though he tried to give his name neither she nor any of the other sitters could distinguish it. At another time, a name not coming through clearly, a lady sitter sought to help by suggesting what the name was, only to find her well-meant intervention met with an emphatic "Please do not interfere!" It was certainly remarkable, says Mr. Saunders, that although sustained conversations took place on all sorts of topics, yet now and again a rock blocked the way in the shape of a name, and various ingenious expedients were tried to get over it. One spirit, who spoke with an Irish accent, after a vain attempt to give his name, spent quite five minutes in explaining how he knew the sitter in Ireland and had lived in the village of —, near the post office. He had at last to leave without being recognised, but later another spirit gave the clue which enabled the sitter to identify his previous visitor as his old schoolmaster.

Mr. Saunders also notes the absence of any sense of strangeness—especially on the part of those who had communicated with their unseen friends before—shown in the matter-of-fact way in which the conversations were carried on and in the infrequency of pauses. All the conversations were well sustained, not spasmodic. It was impossible, he declares, for the sitters to doubt that they were talking with intelligent entities. As an illustration of the happy atmosphere prevailing he records the fact that at some remark of one of the sitters such a hearty laugh pealed through the trumpet that it set all the circle laughing.

The experience of listening to a double conversation—two voices talking simultaneously with two different sitters—our contributor found very confusing, though doubtless it was more convincing as a phenomenon. But, indeed, scepticism was, he holds, quite impossible, for the contrast between the medium's high pitched nasal voice and the voices of the spirits was very pronounced. A spirit giving the name of John Graham talked freely with his niece Florence.

Mr. Saunders felt a cold wind and a voice spoke near him, saying "Uncle, it is Mary." A hollow cough followed—evidently to help him to identify the speaker, as she assured him that she suffered no pain now, but was quite well. She inquired after "Lil" and auntie and Winnie, and begged her uncle to tell her parents that she was alive. It was difficult to hear what else she said as a strong masculine voice began to speak at the same time. Mr. Saunders' father also manifested, accosting him as "Robert."

Later the sitters were addressed by a beautiful voice which, though low, was distinctly heard by all—a voice with a refined and cultivated accent. Its owner said she was proud of the women of England and the work they had done in the dreadful war just over. The dear lads now on her side of the veil appreciated it. They needed it so much. She ended with the words, "Florence Nightingale bids you good-night."

Finally, after several other friends had manifested their presence, the strong, vigorous voice of Dr. Sharp (Mrs. Wriedt's leading control) rang out. After greeting the circle he spoke of the planetary influences regulating lives. In reply to questions he disputed the existence of purgatory as a condition imposed on any souls. Souls made their own atmosphere. As for the devil, he had never seen him. He concluded with a short lecture on the etheric body. In Mr. Saunders' opinion it was impossible to avoid the feeling that here was a keen intellect spoiling for a discussion and with an individuality very much his own.

MR HORACE LEAF has prepared a new illustrated lecture which he has entitled, "The Wonders of Psychic Research," and it will be delivered for the first time in London on Saturday, February 14th, at Mortimer Halls, Mortimer-street. Mr. Leaf's lecture on Materialisations proved very successful, and the new matter that he will present may be expected to be equally interesting.

As we go to press we learn, with deep sympathy and regret, of a third grave loss sustained by the Marylebone Spiritualist Association. The transition in quick succession of the President and the treasurer of the society was followed last Monday afternoon (the 2nd inst.) by the death from apoplexy of its organist, Mr. A. Clegg, after only three days' illness. Mr. Clegg, who was a well known worker in the Spiritualist movement in London, was the organist at the great Albert Hall Memorial Meeting last May.

THE DOCTOR'S COMMISSION.

HEALING MINISTRY FROM THE BEYOND.

There is so clear a ring of genuineness about the communications recorded in the fifth of Messrs. Kegan Paul and Co.'s series of "Evidences of Spiritualism" ("A Soldier Gone West," edited by H. M. G. and M. M. H., 2/6 net), that we hardly feel that we need the test episode described on page 29—satisfactory as it is—nor the assurance given in the preface by Mr. F. W. Kendall, literary editor of the "Buffalo Sunday Express," that the associated earthly authors of this book are "women of culture and the highest principles." Of him from whom, with one exception, the messages emanate, we judge that he was just such a man who would deservedly attract the strong friendship of such women. A soldier in the American Civil War, and later a physician, Mr. Kendall knew him as scientific in his habits of thought and possessing fine perceptions and unusual solidity of character; while the two ladies, with more warmth, allude to him as "a noble gentleman who had been a friendly guide to them since their childhood." He passed into the unseen life in 1915 on the anniversary of Lincoln's birth, and a month later messages began to come through. At first he experimented with automatic writing, but later he employed the telepathic method, or what he called "the wireless." We find him called upon to help in the hospitals and on the battle-fields in France and Serbia. He is given a commission, a uniform, and even a title as an experienced physician. He assists sometimes in the recovery of the wounded; sometimes in easing the passing of the dying and helping them to overcome the sense of strangeness and the first weakness which attend their birth into the new life; and sometimes in helping them to get in touch with their sorrowing relatives. About six months after the doctor's own transition a young college girl of whom he was very fond dies and she soon joins him in his good work. One touching message is from her. The communications end on the doctor's birthday, December 6th, 1918. We quote some of his concluding words:—

"I have good news for you; it comes as a birthday gift. I received my discharge to-day. I am now on the reserve list, as it were, ready to be called in time of need, but my badge for honourable service has been given to me, and I am now privileged to conduct my life again according as my desires dictate. You know how happy I am to begin my studies again in the great sciences which most affect mankind in its journey through the many planes of its progression. I hope to go far in my research and travels, but know always I shall hear the call of my loved ones, and a need or wish to speak to me will bring me from the uttermost parts of the universe."

"This is only good-night. A star beckons me on. When you gaze at the sky at night, know the universe is as full of friendly souls as the heavens are of stars. *Au revoir* and God bless you."

The dedication of the book runs, "To the heroic women of the world—the mothers, wives, sisters and sweethearts who bravely sent us forth to battle for a great cause—we who have crossed the Great Divide salute you."

MRS. LEILA BOUSTEAD AND THE S.P.R.

Mrs. Leila Boustead asks us to correct a misapprehension with regard to the resolution moved by her at a recent meeting of the S.P.R.

Mrs. Boustead points out that various inaccurate reports of her address have appeared in the Press and she desires to state most emphatically that she never desired "to urge a policy against the scientific character of the Society." This was quite opposed to her view of the Society as a scientific body, which has an invaluable place in psychical research. Her address aimed at "a more active and progressive policy, a more sympathetic and encouraging attitude and more extended investigation." She claims to have had the sympathy of large numbers among the Associates who, not having votes, were unable to support her resolution.

MISS MAUD MACCARTHY'S LECTURES.

Miss Maud MacCarthy delivered the last of her four lectures on Modern Pythagoreanism on Sunday evening last, taking for her subject, "The Discipline of Power." Before a large and deeply absorbed audience this gifted disciple continued her discourse on teachings received regarding life-methods necessary for the unfolding of consciousness in the inner spheres.

Next Sunday, at 81, Lansdowne-road, Holland Park (particulars of which will be found in our advertising columns), Miss MacCarthy starts a new course of six lectures and demonstrations on "Mystery-Teachings on Sound." In the first she will discuss "The Circle of the Gods," and will have the assistance of a brilliant musician and composer, Mr. John H. Foulds.

A LITTLE philosophy inclineth men to atheism, but depth of philosophy bringeth men's minds to true religion.—BACON.

ROSES AT A SEANCE.

INTERESTING RECORD FROM FRANCE.

We extract from the January number of the "Revue Spirite" the following account of a séance which alike in the precautions taken and the results obtained is certainly remarkable.

The séance was a private one—present three gentlemen and two ladies—the medium was Madame Stella. The room was lit by five electric lamps covered with red fabric, giving a good light.

The "guide," speaking through the entranced medium, said a few words announcing that he would give place to the spirit of Mr. P., a recently deceased vice-president of a society for psychic research.

The medium immediately began to speak in the personality of Mr. P., at first slowly and with difficulty, then more fluently. A clean handkerchief was asked for from Mr. M., one of the sitters; which the medium rolled up into a ball, wrapping it in three more handkerchiefs, placing the whole under the united hands of the sitters; the medium's hands being outside all the others.

The trance deepened, and the medium then desired that the packet of handkerchiefs should be fastened with a safety pin into the pocket of the coat of the gentleman who had furnished the first handkerchief. This was done.

In the second phase, Mr. P., speaking through the medium, asked that ordinary white light be restored, and that the medium should be taken to another room and completely undressed.

The ladies present complied, the medium was completely divested of clothing, and her hair examined. Her outer dress was restored to her after having been minutely searched inside and out. Thus prepared she was seated in a wicker chair in the cabinet which was made by a simple, movable frame covered with black cloth nailed to the wood. This was examined with care, though the medium had not been near it.

The curtains were closed, the bare feet of the medium being visible. The medium began to moan. After half-an-hour she exclaimed that all was over.

The curtains were opened, and in her hands, still convulsively clasped, were four roses. At the request of her control the handkerchiefs were unrolled, and on the central handkerchief was found an admirably written private letter to Mr. M., written in the hand of Mr. P., and signed with his autograph.

Presuming that the observers were competent and the precautions adequate, this is one of the most remarkable séances on record.

GUEST AFTERNOON AT THE STEAD BUREAU.

At the W. T. Stead Bureau the Guest Afternoon is a feature, and on January 26th the speaker was the Rev. Reginald Crewe, who will be remembered as the seer who in Oxford-street saved an unknown youth from sinking deeper into sin by clairvoyantly seeing his mother with him, and subsequently was enabled to assist him to the level again.

It was interesting to hear from Mr. Crewe that he had always been conscious of psychic powers, although only recently has he been able to explain these; that he was interested in hypnotism for healing and helping; and also had made successful experiments in telepathy. It was through a talk with Ella Wheeler Wilcox about the latter that he came to investigate Spiritualism. At his first sitting in the house of a friend, without any professional medium, evidence was received which deeply stirred him, and since then he has investigated widely, with the result that to-day he is fully convinced and believes that if the Churches could speak with conviction of the truths of Spiritualism they would live once again.

Mr. Crewe pleaded for a larger number of better informed persons who had really studied the subject scientifically and religiously, for some college where mediums and exponents could be trained, and for fearless investigation of all phases.

An interesting afternoon closed with a good discussion on various points raised by the speaker.

B.

The funeral service of Mr. Edwin Haviland, whose passing was recorded in last week's *Light*, was conducted on Tuesday, January 27th, by Mr. Frank Blake the President of Southern Counties Union. Following the cortege from the house were Mr. Button, Miss March, Messrs. Fielder, Long, Croxford and McFarlane. For the first time in the history of the Portsmouth Temple, the first part of the service was held in the local church, and in spite of the bad weather a goodly attendance assembled and took part in the service, which was fully choral. As the coffin was being removed from the church Mr. Albany, the church organist, played the Dead March in Saul. The service at the graveside was attended by about 50 people who braved the elements, but in view of the deluge it was made brief by Mr. Blake. A large number of splendid floral offerings adorned the coffin.—J. G. MCFARLANE

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Dr. W. J. Vanstone. February 15th, Rev. Susanna Harris.

The London Spiritual Mission, 13, Pembridge Place, W.2. 11, Mr. Ernest Meads; 6.30, Mrs. Wesley Adams. Wednesday, 11th, 7.30, Mr. Thomas Ella.

Walthamstow.—342, Hoe-street.—7, Miss Violet Burton. Batterssea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Inkpen.

Lewisham.—The Priory, High-street.—6.30, Mrs. Worthington.

Shepherd's Bush.—73 Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

Croydon.—96, High-street.—11 and 6.30, Mr. F. T. Blake.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address by Mrs. De Beaurepaire.

Church of the Spirit Windsor-road, Denmark Hill, S.E.—11, Rev. A. J. Waldron; 6.30, Mr. Porteous.

Peckham.—Lonsanne-road.—11.30 and 7, Mrs. L. Harvey. Thursday, 8.15, Mr. and Mrs. Brownjohn.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Maunders; members' circle after service; 3, Lyceum. Wednesday, 8, Mrs. Orłowski.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. F. Jones; 6.30, Mr. George Morley. Wednesday, 7.30, Miss Violet Burton; doors closed 7.30. Healing daily 10 a.m. to 1 p.m., except Wednesday and Saturday.

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Brighton.—Athenaeum Hall.—Mrs. Cannock; 11.15, healing circle; 7, address and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cager.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—3, Lyceum; 11.30 and 7, Mr. G. R. Symons. Monday, 7.15, and Tuesday, 3, Mrs. Orłowski, psychic readings. Thursday, 7.15, questions and clairvoyance. Forward Movement see advertisement.

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NOTES BY THE WAY.

Dr. A. T. Schofield has been lecturing at the Morley Hall on "Modern Spiritualism as a Science and a Religion." He is reported as saying that it has "ceased to become a science," and in the hands of Sir A. Conan Doyle has become more or less a religion; he also considers that it is "spreading like an infectious disease." Here are some of the doctor's statements:—

No medium existed who did not suffer before long, either physically, mentally, or morally. The vast majority of professional mediums succumbed to vice or drink. These dangers began with the planchette and with table turning, and consisted in the gradual loss of protective will-power, which was our divine guard against devil possession. There was no doubt that the end of Spiritism was possession by an evil spirit. No communication proved that a departed spirit had ever spoken to man. No one could touch Spiritism without being lowered in their mental and moral tone. He had known many cases of insanity come from Spiritualism.

We are used to these collective denunciations, and the appraisal of their value may safely be left to Spiritualists who know many mediums, often of advanced age, who have not suffered physically, mentally, or morally. Against Dr. Schofield's contention that no communication proves that a departed spirit has ever spoken to man, not only are there hundreds of persons whose knowledge of facts and evidence has brought them to a diametrically opposite conclusion, but the collective evidence of men of science who have experimented on the subject contradicts his ideas. Since Hodgson, who, starting from absolute scepticism, declared after twelve years of study that there was in his mind no room for even the possibility of a doubt of survival and of the reality of communication between the living and the "dead," Hyslop, Myers, and more recently Sir Oliver Lodge have come to a similar conclusion. Dr. Schofield would seem to have cast in his lot with those who think that the facts are genuine, but of diabolic origin. Definite arguments covering all the evidence would be more convincing than vague denunciations, many of which are at issue with well-known facts. People want positive evidence on the sum total of facts, good, bad and indifferent. Religious insanity is no new thing in any form of belief, but when Spiritualists are gravely told that they will all end in being possessed by devils they can only laugh. As for the statement that Spiritualism "has ceased to become a science" (by which we suppose the lecturer means "has ceased to be a science"), that seems a curious thing to say just when it is attracting more scientific notice than it ever did before. There is just enough truth in Dr. Schofield's warnings to bear out the caution given in many spirit messages that whenever any communication comes through at issue with good sense or morality the sitting should be at once closed.

"The British Medical Journal" of January 31st (p. 141) has some details of a case which is most interesting from our point of view. It is that of a signaller in the R.F.C. who was blown up by a bomb while taking shelter in a trench. He became unconscious, and on coming to he found that the trench seemed to him to be twisted round at right angles. This dislocation persisted, the "disorientation" lasting many months. The medical treatment adopted was hypnotic; the physician endeavouring to trace the origin of this disorientation which had appeared before in his history. The hypnotist suggested to him that he was six years old, whereupon he lived through some old experiences with much vividness. "He is sitting on a wooden horse (white with red stripes) in the dining room. His aunt comes into the room and wishes to wash him: he declines and edges away from her: the horse tips up on the edge of the hearth rug and he falls on the fender. He knows no more till he wakes up and finds himself in bed, with his aunt bathing his face." Further suggestion carries him back to four years old, three years old and two years old, and in each of these states he recalls their trifling experiences. This is an excellent illustration of the subconscious memory (cryptomnesia) which has been alluded to in some of our recent articles. It shows how every detail of life, even the smallest, becomes latent but is still there, even though the cells of the brain may have often been renewed, and the physiological (conscious) memory has vanished. It shows how the Self may retain all the events of a lifetime and be its own judge in its next phase of existence.

* * * *

In "Problems of the Borderland," by J. Herbert Slater, a recent book, we read:—

In dreams men walk about in their night-clothes or in strange costumes—this is a very common experience—and no one they encounter shows the least trace of surprise. The dreamer himself takes it quite as a matter of course, for his reasoning power left the brain when the spirit departed.

This is a very sweeping statement, and we take leave to doubt it as being a matter of invariable experience. We could cite the case of at least one dreamer who does not take his peregrinations in night clothes or other unorthodox varieties of costume as being at all "a matter of course." On the contrary he feels very much ashamed and humiliated, and the people he encounters in his dream show by their curious or quizzical glances that they also do not take it as an ordinary matter. Something seems to depend on the dramatic powers of the mind of the dreamer who, in the lower stages of dream-life at least, himself gives animation and character to the personages of his dream. We shall have to make a long study of the creative powers of the human spirit before we can proceed to lay down the rules about dreaming. Sufficient for the present it is to know that in some dreams we come into close touch with other minds—either carnate or discarnate. As regards the latter they dwell, of course, on another level of consciousness which we cannot fully inhabit or understand till we, too, have passed through the great change. But we have no doubt that in dreaming, as in mediumship, there is a certain amount of mental automatism and coloration, which being accepted by the thoughtless as psychical evidence has led to a good deal of the prejudice and incredulity against which we have to fight.

COMMUNION WITH SPIRITS.

BY QUÆSTOR VITAE.

I.

The discussion of this subject at the recent Church Congress has brought it into prominence as one of the questions of the day. The writer, therefore, ventures to present the following observations on this question, which, while they may not concur with the views of many Spiritualists, and still less so with the ideas of orthodox readers, nevertheless represent the conclusions of an observer who has studied the phenomena of hypnotic suggestion under the guidance of some of the most prominent leaders of that school in France, as reported in *LIGHT* some years ago, and has devoted many years to the study of the phenomena of Spiritualism in America, France and England.

Some of the Bishops, speaking at that Congress, referred to mediums as "people with the power of raising spirits." That mediums should thus be described shows how little the speakers in question knew of the subject they were discussing. Mediums have no such power. They are not operators, they are subjects.

HYPNOTISM AND MEDIUMSHIP.

The transmission of thought messages through mediums is so similar in its phenomena to those produced by hypnotic suggestion, that observers who have studied both cannot fail to recognise that they must be due to a similar cause, and the effects must be produced by a similar process. In other words, both must be the results of suggestion, and suggestion is but another word for thought transference.

The "trance" state induced in the medium during "control" is evidently identical with the secondary state, or artificially induced sleep state, or somnambulant state, induced in the hypnotic subject by suggestion. Neither remembers his experiences in the secondary state on awakening, except as we remember our dreams on awakening from natural sleep.

As that secondary state is a negative, involuntary condition in which the will is quiescent, as it is in normal sleep, it is obviously impossible for the medium to "command" the presence of a spirit, which act implies a positive, volitional effort.

Further, it stands to reason that people who have left this physical plane and passed through the portal of death into higher states, are no longer subject to commands from those who are still embodied on this outer plane. The subordinate cannot command that which has become transcendent to it.

The phenomena of Spiritualism are not produced by mediums: they are produced through mediums, by operators acting from an inner, higher plane than ours. So mediums cannot be put on the same level as the necromancers of olden days, as some speakers at the Congress suggested. Necromancers are supposed to have used "invocations" accompanied by ceremonial magic, of which mediums certainly know nothing. Neither certainly did the speakers in question, or they would not have made such a stultifying comparison.

The main difference between the phenomena produced through hypnotic subjects and through mediums is that in the former case the operator is present and suggests by spoken commands, and, therefore, comes within the observation of the student. But in the case of phenomena produced through mediums, no operator is visible. But such phenomena so closely resemble those produced by suggestion through hypnotic subjects, that it is only logical to postulate an operator as their pre-condition, acting by thought-transmission from a distance. As the content of the messages thus received so often demonstrate, this must be from an inner, higher plane of being, and the operator is consequently invisible to the human audience. But in both cases it is suggestion that is the motive power in action. Telepathy is but suggestion brought into action from a distance, while suggestion consists in the thoughts of one person being communicated to another person, in whom a receptive condition has been induced, and through whom the communicated thoughts come into expression.

INDISCRIMINATE SITTING FOR DEVELOPMENT DANGEROUS.

The inducing of this receptive condition entails the temporary inhibition of the will of the subject, or of the medium, and partial interference *pro tem.* with his individuality. This is certainly undesirable in principle. The indiscriminate "sitting for development of control" should therefore be discouraged, as much so as experimentation in suggestion by untrained amateurs. In the latter case the subject is unprotected and exposed to dangers and may also be used for nefarious purposes by post-hypnotic suggestion; while if the medium is pure-minded, protection will undoubtedly be exerted from within. But sitting in a circle may open the door to mixed influences.

The study of the sliding scale of secondary states and of secondary personalities which may be developed, in hypnotic subjects and in mediums, and of their relation to the normal self-consciousness; of the states in which the mind sleeps while the body is awake, as in somnambulism and in mediumship; as of those states in which the body sleeps while the mind functions involuntarily, as in dreams, is

a most interesting field of research for experimental psychology to probe in the future.

But the oft-repeated practice of passing into a secondary state of consciousness leads to its development, and in some cases its relation with the awakened self-consciousness becomes more unfolded. On the other hand, one meets instances in other directions, where the power of auto-suggestion develops spontaneously, leading to most interesting psychological phenomena. But the probing of these abnormal states can scarcely be recommended as suitable for the general public to pursue.

The subjective phenomena presented through mediums must be divided into two classes: Firstly, those due to operators who have passed through physical death, but who still occupy the adjacent inner-earth plane, or psychic plane of the earth, and who may actually come into the presence of the medium and communicate thus by thought-transmission and be seen by the medium while in a clairvoyant condition. Secondly: those phenomena due to operators who have passed out of the inner-earth plane or psychic sphere, through the second death, and entered into the real spiritual world, which is a discreted degree of being and whence consequently they cannot return to the earth, which has passed out of relation for them. These have to communicate through a medium by thought-transmission (telepathy) from an inner higher plane or mode of being, which is a much more complex process than that of the phenomena of the class first mentioned, and will be dealt with separately.

These two classes of phenomena have not yet been distinguished and divided into two distinct branches by Spiritualists, as they must come to be. This is not surprising, considering that we stand at the threshold only of a new domain of knowledge, the data of which are not yet classified; a field vastly greater than that of the physical plane of our universe and in regard to which the means of acquiring knowledge are limited at present to very narrow avenues.

The fact that these two distinct sources of communications have not yet been distinguished and divided, leads to confusion and apparent contradictions, as investigators usually do not think of trying to find out from which plane of being a communicator is speaking.

Further: the spirits in the inner-earth plane, or psychic earth plane, *i.e.*, the plane into which the gate of physical death opens, know no more apparently than we do about the first real spiritual plane, *i.e.*, the plane of inner-personality, into which they pass through the gate of the second death, when they shed their physical form of earthly origin and pass out of the earth's psychic sphere into the next mode of being, which is a discreted degree, and whence consequently spirits do not return, neither to the earth's outer plane nor to its inner plane.

When they are liberated from the physical body they awaken into a state of being which (in most cases, let us hope) seems to them so attractive that they talk in perfect good faith of being in heaven. Yet that state is only an intermediary nexus, the duration of the sojourn in which varies according to the impetus carried in the intelligence of the individual dwellers therein.

INTERMEDIARY AND ADVANCED SPIRIT LIFE.

Such spirits consequently know very little about the true spiritual states of existence. They can actually only speak of their own experience. They know their own condition, but they do not know its relation to other modes of spiritual being. They do not know what stage they occupy in their spiritual evolution. They think that the state they occupy is the real spiritual world, which is not the case, as it is only a temporary stage of limited field. So their communications may unintentionally mislead. Beyond proving that they still exist as self-conscious entities after physical death, and thereby bringing satisfaction to their friends who are still on this side, communion with spirits who are in that intermediary stage cannot bring much knowledge to us with regard to the general problem of spiritual modes of being.

Most Spiritualists who have frequented séances and mediums for any period of time must have found that their relatives and friends cease to communicate with them after varying periods of time. This cessation of communications no doubt occurs when their friends pass on, through the second death, into the first real spiritual plane of being, which is a discreted degree, and in which relation with the earth plane ceases.

(To be continued.)

COMING EVENTS

- February 16th.—S.N.U. Social and Dance, Holborn Hall.
February 26th.—Leaf-Cohen Debate, St. Andrew's Hall, Glasgow.
March 11th.—Conan Doyle-McCabe Debate, Queen's Hall.
March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

HUSE FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Mrs. Green, £1; E. B., 2/-.

"THE BOY WHO CAME BACK."

AN INCIDENT OF AUSTRALIAN MINING LIFE.

Captain A. Pearse sends us the following psychic experience of a friend of his:—

"Some years ago I was living on a northern Australian goldfield in a camp some distance from a township. The latter consisted of a bank, hotel, courthouse, shops and miners' dwellings, all, with one exception, built of bark and calico, the exception being the courthouse which was constructed of galvanised iron. The population consisted only of miners. Nobody thought of bringing a wife or family into such a wilderness, and we were all greatly surprised to see one day a man arrive with his wife and little boy. They had come from Maoriland. The man had bought a claim and started at once building a rather substantial and roomy bark-hut on his own ground. He employed a few men and started mining. Things went on cheerfully till the gold-bearing vein came to an end. Not having sufficient capital to search for another vein the man looked round and found employment in another mine some distance away.

"I had become acquainted with the family, and especially with the boy, to whom I had taken a great liking. After a while the mother fell ill and died of fever; and the father being absent all day at his work, little Teddy, who was about six years old, used to come to me at mid-day for his dinner and remain until evening. I greatly enjoyed his company. He was a most lovable little chap, and while he played around me I told him stories by the hour. Soon he took to calling me 'Daddy,' the same as he did his father.

"In these parts there are only two seasons; the dry season and the wet season; the latter generally beginning with rain in December. Teddy had to cross several gullies on his way to my place or going home; but, so far, these had remained quite dry and we had begun to think that no water would ever run that way.

"However, one day in January, a most violent storm broke out. Rain came down in torrents and there was like the bursting of a water cloud. I knew Teddy would by this time be on his way to come to me. When I heard the terrific thunder and saw the continual flashes of lightning I started out to meet him. I went right on to his home (the distance was quite a mile) but Teddy was not there. I ran back, looking right and left, wherever I could think he might have gone for shelter, but in vain. I made for my own house, hoping the boy might have passed me on the road and got there by this time. But again no Teddy was to be found. So I called up every man in my employ and we all started on a new search in which we were joined later by the child's father and several other miners, but the search was of no avail. As all the creeks and gullies were now full of water and most of them had a strong current, everybody concluded that Teddy was drowned.

"I lived a good long time in that part after Teddy's disappearance but never was a trace found of him; until one morning, quite early, I heard a voice calling, 'Daddy, daddy!' It was Teddy's voice quite unmistakably. As I was still in bed I called out: 'Where are you? Where are you, Teddy?' 'In the tree' came the reply, clear and distinct. 'In the tree, just near, in the big tree,' repeated the voice. Getting up and looking out in the direction of the big tree I saw my little friend just for a moment, and then he was gone again. It was not yet daylight, but the night was clear and bright with stars, and I could see the big tree quite well.

"Now this tree had been struck by lightning on the day when Teddy was lost; a large branch had been torn off by the storm and had fallen to the ground right against a big hole in the lower part of the trunk, which was mostly hollow, the interior having been eaten out by the white ants. I tore the branch away and there in the hollow of the tree I found all that was left of Teddy. The ants had eaten my little boy's body, leaving nothing but a small skeleton sitting there in his clothes. Teddy must have got into the tree for shelter and been killed by the same lightning stroke that brought down the branch which, in falling, had completely covered up the hole in the hollow trunk.

"I buried the little fellow's remains in his mother's grave. The next night Teddy and his mother came to me. Again I heard Teddy's voice, saying, 'Daddy, daddy, we are together again.' Then the happy faces of mother and child faded from my vision and I saw them no more."

"SIR A. CONAN DOYLE'S GHOSTS."

MR. McCABE'S PLEASANTRIES.

Such (writes Mr. A. S. Marshall, of Glasgow) was the title chosen by Mr. Joseph McCabe, the well-known secularist lecturer, of London, for his lecture in the Partick Burgh Halls, Glasgow, on Sunday, January 18th.

Mr. McCabe has for some time now disposed of the Holy Ghost, and he has now turned his attention to the ghosts of this mundane plane, who apparently have been causing him some uneasiness. However, he seems to have satisfied his own mind, and made a bold effort to try and satisfy the minds of his hearers, that the ghost idea is a delusion and a snare.

He set to work by informing his hearers that Sir A. Conan Doyle had remonstrated with him for misleading the people with his teachings, and thereby causing great harm. However, Mr. McCabe thinks he is going to get his own back when he meets Sir Arthur in debate in London shortly. He is going to point out to Sir Arthur the heinousness of his crime in telling mothers that they will meet their children after death.

Table-rapping, tilting and moving were all explainable by conjuring. Knocks and sounds were due to abnormally developed joints of the limbs.

He divulged to his hearers a great secret when he stated that the so-called messages purporting to come from the spirit world through the medium to the recipient were produced by a wireless system between the recipient and the medium, who caught the thoughts of the recipient and passed them off as coming from the spirit world. He left his hearers in the dark as to how medium and recipient are attuned.

Then he opened an attack on spirit photography, which was, he declared, due to trickery. His idea of a spirit photograph was that of the effect produced when a person shifts your camera when taking an object.

Mr. McCabe smiled profusely as he went from stage to stage, ousting ghosts and exposing their pranks at every turn. The McCabeites greeted his conquests with laughter.

In his eagerness to conquer in other fields of thought, Mr. McCabe has evidently overlooked the most vital point in the study of man. If he leaves out the spiritual side of man, he is not studying man at all, any more than a person can study astronomy without the stars. He stated that man was a chemical machine. But can chemicals think? To me chemicals can no more think than the batteries of a telephone system can talk.

To convince a man who does not want to be convinced is a most difficult task. Nothing will convince such an individual that "death does not end all," till he passes through the physical change called "death" and finds to his great consternation that he is none other than a despised and rejected ghost.

"THE ROAD TO EN-DOR."

Mr. E. H. Jones (Tighnabruaich, Argyllshire) writes:—

In his review of my book, "The Road to En-dor," in *LIGHT* of the 10th ult., Dr. Ellis Powell says that having "fooled the Turks" I have "the assurance to pretend that all scientific investigators of psychic phenomena are as easily gulled as the Orientals."

Dr. Powell seems to have a high opinion of the infallibility of the scientist, and a very poor opinion of the intelligence of the Oriental. His implication is that only the Turks were "gulled," and it is an implication typical of the manner in which Spiritualists are accustomed to disregard inconvenient facts. The book describes in some detail how, as a preliminary to "fooling the Turks," I completely converted to Spiritualism a number of British officers, amongst whom were highly trained scientific men. The scientists were no harder to "gull" than the others, and the conclusions to which they were led by this "open and self-confessed trickery of a very clumsy kind" were curiously similar to those which we afterwards learned have been formulated by Sir Oliver Lodge. Speaking as one who has practised the art of mediumship, I would rather attempt to convert to Spiritualism ten Sir Olivers than one Devant.

If the exposure of trickery which succeeded in making converts of scientists as well as of more ordinary Englishmen and the simple-minded, childlike Turk—if this is of no interest to "serious students of Spiritualism," I agree with Dr. Powell that the book cannot claim their consideration. Indeed, they had better leave it alone lest their peace be disturbed by the thought that they may have been fooled in the same way.

THE annual social and dance of the Spiritualists' National Union at Holborn Hall on Monday, February 16th, at 7 p.m., should prove an interesting gathering.

MISS MARIE CORELLI has a column article in the "Daily Telegraph," February 10th, attacking Spiritualism. We propose to refer to it next week.

"FAITH is a fine force, and it works in every life, but that in itself is quite insufficient unless it works for our betterment. There is indeed none more full of faith than your Mr. Pessimist who wanders around in a black world with a sour heart; his faith is profound and hardly to be moved. His faith is almost more than faith, indeed he knows that the world is going to the dogs, and that everything is bound to come out wrong in the end, as well as in the middle and at both sides; nothing ever will go right, and he tells us so before it starts. He has faith that this man will swindle him—and he does; that the other man will leave him in the lurch—and it is so; and that he is the most miserable man on the earth—and he is. Faith works every time."—"Self Training," by H. ERNEST HUNT.

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LETTING THE WORLD KNOW.

The blaze of publicity which has been turned on the subject of automatic writing by the "Weekly Dispatch" cannot fail to have far-reaching consequences for good or ill, more probably for good than for ill. Spiritualism, which has long been a leaven working in the European nations (especially in France) against the materialistic doctrines which issued in the Will-to-Power and in Nietzsche's statement, naked and unashamed, that Might makes Right, is now thrown fairly into the arena of conflict.

There is a historical parallel to the present state of things. Many sincere Catholics deplored the apathy and loss of influence of the Church at the beginning of the sixteenth century. It is unnecessary to describe it, Roman Catholic historians themselves admit the abuses. Dean Colet was vehement on the subject: Erasmus desired the suppression of most of the monasteries; but neither had the least idea of separating from the Church. But as long as reform was in the hands of temperate theologians like Colet and Erasmus, and moderate statesmen like Sir Thomas More, little or nothing was done. Not till Luther "flung theology into the gutter" by his popular appeal, was there any real movement. Some people think the Reformation did nothing but harm. A few think it did nothing but good. Most are of opinion that it did both harm and good. But whether for better or worse, it had no force till it had the driving power of popular passion behind it.

The same thing may be observed again and again in the history of the world. It was so with the political ideas of the eighteenth century; and it seems likely to be so again. Not till their minds are roused to action by trouble and conflict will men give heed to new truths; they will not learn by reason, they seem to prefer to learn by pain. Temperate Spiritualists are likely to be as outraged by extremists on both sides as Erasmus was. When the Wittenberg theses aroused a new fanaticism he recoiled from its crudity and violence. Now, there are not wanting those who quote Scripture as to the delusions and deceiving spirits predicted for the "last times." Disregarding the high and noble character of books like "Spirit Teachings" and "Letters from the Other Side," they say that this is casting out devils by Beelzebub. There are others who claim a sacrosanct character for all automatic writings, shutting their eyes to the manifold contradictions, and to the fact that many such automatic communications must, we regret to say, be classed as mischievous twaddle or laboured platitudes. Some such writings can only be referred to the subconsciousness of the writers. Some give very strong evidence that they originate with the unseen personalities who claim their authorship; they are often quite contrary to the expectations of the automatist; they convey opinions quite opposed to his own; they give (as in the Glastonbury script) information (afterwards verified) which could not be known to any living person; some are even written reversed (mirror writing), or upside down, from right to left (e.g., "The Seven Purposes," p. 45).

But in no case do we know for certain from whom they proceed, nor the limitations under which they are given. It is obvious to all students who are familiar with this phase of mediumship that, even if we admit the identity of the spirit writers, there are some very distinct limitations in their powers of communication. They are nothing like as full as conversations with the living. In a few cases the communicator himself (we are taking him for granted) says that he is not fully conscious, but is in a kind of trance. ("Letters from the Other Side," pp. 6 and 41.) It seems to be implied that

as the normal personality of the medium in contact with the unseen is partially suppressed, so that of the communicator is partially suppressed by contact with earth-conditions. However this may be, there can be no doubt that the messages when they go beyond the trivialities given for recognition, show almost (though not quite) invariably, a tincture more or less strong, of the mentality of the automatist.

This has been explained by saying that the communicating spirit projects, not words, but ideas, into the subconscious mind of the medium, which the latter translates subconsciously into language, using the words and expressions with which his own mind is stored. This theory is partly borne out by the fact that messages are sometimes given through (let us say) an English medium from a spirit who in life never knew a word of English and could not write at all. Nevertheless an unmistakably genuine message as to its content is given in good English, and in the first person. ("Psychic Philosophy," p. 126).

Another fact should be borne in mind by those who would keep cool heads. The supernormal faculty termed "lucidity," which enables the crystal-seer to anticipate events, seems to operate by a series of visions. These visions are translated into words, as they were by the seer in Patmos, and as they have been in many recent veridical prophecies of the Great War. The higher class of script always insists that "the language of symbol is a universal language in the inner realms, just as pictorial art is universally comprehended on earth."

"We have speech in the sense that our thoughts are actually pictorial."

From the scientific point of view the mechanism of lucidity, and of the automatisms that are akin to it, is quite unexplained, however undeniable and genuine the facts are. The fact is one thing, its explanation is quite another. Some persons desire to keep the facts within the rarefied atmosphere of psychological science. *Sed diis aliter visum est.* The gods and Sir A. Conan Doyle think otherwise. From their point of view the facts are all-important.

No one who studies the facts thoroughly can doubt that behind all imperfections there is an external intelligence; and at a time when extreme theories of a materialistic nature have taken such a hold that many persons actually think that "the soul is a name for the functions of life" and order their conduct and thoughts on that basis, by far the most important work before leaders of thought at the present day is to convince the world that the soul is a reality both in the body and out of it.

This is what the supernormal phenomena prove to the senses: it is their ethical purpose; the scientific explanation is secondary. Without the actual phenomena the whole subject would evaporate in metaphysical and religious speculations—it would be mere opinion, more or less correct, as in times past, but always mere opinion. But Spiritualism has a body of supernormal facts; and by this it has entered the realm of science, which is the correlation of facts to reasoning and the check of hypothesis by facts. As facts, moreover, they have convinced thousands that the soul survives the body and carries into the after-life the image of its personality. This conviction, however crudely and unscientifically it is sometimes expressed, outweighs all possible abuses. It has convinced many of the paramount duties of spiritual life. It will convince many more.

THE ROAD-MAKERS.—There are souls that are born with an incentive to arduous action, urging upon them to climb mountains and see what lies beyond, and sometimes it happens that they can point out a Promised Land to timid and less adventurous souls. Such pioneers are often scientists, world builders, explorers all, and therefore manifestations of God. They are self-poised souls who are road-making, who forget themselves into immortality, who are spendthrifts of life's resources, who have sailed boldly out on an unknown sea, knowing that, though some have foundered, others may reach the farther shore and possess themselves of unknown land. It is through such souls that the redemption of man from materialism will be consummated, and it is those I would follow and fain would imitate. —VIOLET TWEEDALE in "The House of the Other World."

FROM THE LIGHTHOUSE WINDOW.

We regret to learn late in the day that the hall at 6, Queen Square is not available for the use of the Alliance on next Thursday, the 19th inst. Mr. Vanstone has kindly consented to give his lecture on "The Spiritual Teaching of the Neo-Platonists" on the preceding evening, Wednesday, the 18th.

Mr. Horace Leaf has postponed, owing to throat troubles, his lecture which was to have been given at Mortimer Hall on Saturday, February 14th.

Sir A. Conan Doyle's forthcoming engagements are, 16th, Durham, where he will be the guest of Bishop Welldon, 17th, Harrogate, 18th, Hanley. We understand that, with his family, Sir Arthur will visit Australia in the autumn.

Mr. F. Britten Austin's excellent articles, "Spiritualism—Fake or Fact," are continued in "John o' London's Weekly" of February 7th. In his second instalment he gives some interesting particulars of the mediumship of Mrs. Piper, whose integrity is unquestioned. It was through her that Dr. Hodgson was finally convinced that there is no room for doubt of survival of the individual consciousness.

The Northcliffe Press having taken up the question of spirit intercourse seriously, some rival journals show a disposition to follow suit, but are now reduced to "running behind." One of these—a London paper—has discovered that there is a peer in our ranks. Prodigious! The dense ignorance which proclaims this as a marvellous discovery, unaware of the degree to which Spiritualism obtains in all ranks of society from the highest downwards, is a striking commentary on the extent to which even a London newspaper can be behind the times.

In an article in "Pearson's Weekly," dealing with the immorality of séances, Mr. Elliott O'Donnell says that "séances are invariably conducted in the dark." This amazing statement needs no comment from us. We leave those bodies of Spiritualists who have had Mr. O'Donnell to lecture to them on his experiences to take up the matter with him. He gives a highly coloured picture of the evil results of séance going—it leads to drug-taking and all manner of iniquity—but so far as the article exposes such vicious and degraded travesties of the subject as he depicts it may have its uses.

In all parts of the country the provincial Press has letters and notices on Spiritualism. Far too many cuttings reach us for separate notices. Some writers, we gladly see, hold judgment in suspense; but by far the greater number take one small group of facts and dogmatise upon it as if it were the whole. The greater number of church lecturers take their own interpretations of texts from the Old Testament as infallible dicta, and ignore all passages which do not meet their purpose.

The Rev. Fr. Longridge has been lecturing on Spiritualism at Newcastle. He "did not wish to imply that spirit communications were the work of evil spirits, but he did assert that telepathy and the awakened subliminal self were the two great factors." Precisely, the awakened subliminal self is "the soul" writ large, and its telepathic power extends from the "dead" to the living. "Could we believe that God would choose such means of communication?" Well, we don't know what God might "choose." He has before this "chosen" the weak things of the world to confound the wise, and He chose to found Evolution on sex with all its attendant abuses.

Dr. Sidney R. Wilson, of Manchester, knows all about it, and as reported in the Manchester "Daily Dispatch," he solves all difficulties quite easily—those who recognise their "dead" are victims of emotion (even in a psychic photo?). Subconsciousness has a part of the brain all to itself which is specially developed in mediums. "The law of the sub-conscious brain is suggestion." Which, of course, explains Dr. Schrenk-Notzing's and Dr. Geley's records of materialisations, and Dr. Crawford's of telekinesis. We would respectfully advise Dr. Wilson to consider *all* the facts or leave the subject alone.

The attitude of the Church to Spiritualism is likely to be a leading topic for some months to come, and in this connection it is interesting to observe the cautious line taken by the "Record." It is indicated by the following extracts: "At the initial stage of inquiry we are met by the question, What exactly are the phenomena? and when we have determined their character as objective fact we are called upon to discuss the inferences from them." This strikes the right note; and if it is followed out it will dispose of the newspaper's other argument that "the long arm of coincidence is very far reaching and the coincidences of life, apart from the possession of special gifts, are sufficient explanation of the many strange occurrences that are reported in the annals of clairvoyance."

Mr. Coulson Kernahan is, we see, continuing his addresses on "Spiritualism and Christianity." The drift of his discourse as reported in the "Sussex Daily News" of January 27th is that "they knew whence Christ came but they did not know whence Spiritualism came, and they need not go to Spiritualism to assure themselves of eternal life." We do not profess to know anything about eternity, but it is an unfortunate fact that the Churches have not convinced the mass of the nation that survival of death is a verifiable fact.

The disciples of reincarnation will doubtless find support for their theories in Samuel Reschewski, the Polish-Jew chess wonder-child, who at eight years of age is meeting all the best players in Berlin in simultaneous games, and beating them.

Mr. G. Ward Price, in the "Daily Mail," writing from Berlin, gives a vivid account of this extraordinary child: "He propped his thin little arms on the table edge in front of him and fixed his dreamy eyes on the board. Occasionally he would raise them and peer fixedly into his opponent's face, as if to read his thoughts. And they are extraordinary eyes—solemn, profound, full of a sort of weariness as if they had looked deeply upon many things. The soul of what old dead-and-gone chess-master lives in this baby body? . . . He is rather a pretty little boy, with a tiny round, fat face, but so very, very small. His uncle says he is eight; he looks five. He speaks only Yiddish, and his life is entirely made up of chess, which he learnt from his father. No particular ability seems ever to have existed in his family. . . . He can play the most complicated game without even seeing the board, carrying all the moves in his head, and he can remember and reconstruct the most complicated game in every detail days afterwards."

Mr. Houdini, the illusionist who escapes from locked cells and closed tanks, makes some pretty confessions in the "World's Pictorial News" of January 31st ult. He was a bogus medium because he was young, poor, and newly married. There is no spirit manifestation he cannot reproduce or improve. Well, we suggest he might produce a psychic photograph of a recognisable face on the fifth plate of a sealed packet of twelve.

A correspondent from Colchester, referring to the recent articles we published from the Rev. Drayton Thomas, raises the point that at the early hour when the anticipations of words in "The Times" columns for the following day were received, the matter for the paper would not be made up into columns. This would explain the differences between the indicated (foreseen) and the actual position which occurred in some cases.

We are glad to see such courageous statements as that of Mr. C. L. Lockhart in the "Daily Graphic" of the 5th inst., who writes under his own name and address cogent facts against the "evil spirit" theory, and the supposed "cruelty" of "holding back" those dear to us who have gone before. It would be well if more persons would show the courage of their convictions.

A correspondent writes: "Your reference to Mrs. Chenoweth's mediumship reminds me of the experience of a friend who paid her a visit in 1916. He was charmed with the whole condition in which she exercised her mediumship—a beautiful dwelling, in charming surroundings, an abode of peace. But more than all did he appreciate the harmonious spiritual condition which he, a hard-headed business man, yet sensitive to these finer influences, not only experienced during a remarkable sitting, but carried away with him and retained for days."

The "Sunday Pictorial" thinks we are "experiencing a positive orgy of superstition," and appears to be torn with apprehension lest the future should be unveiled to those who would give their ears to know just when financial holdings would reach the top of their rise, so that they may sell out at a profit. We can assure our contemporary that these fears are groundless. These are not the "futures" with which Spiritualism deals.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Monday:—

S.N.U., Holborn Hall, 7 p.m.

Tuesday:—

Mr. Vout Peters, L.S.A., 3 p.m.

Mrs. Inkpen, Stead Bureau, 7 p.m.

Wednesday:—

Mr. Vanstone, L.S.A., 6.30 and 7.30 p.m.

Mr. H. Wilde-Blood, Delphic Club, 5 p.m.

Thursday:—

Miss Lind-af-Hageby, Stead Bureau, 3.30 p.m.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Mr. R. Wilson, Delphic Club, 5 p.m.

Saturday:—

Fairy Play, Grovedale Hall, 7.30 p.m.

SIR OLIVER LODGE IN NEW YORK.

REMARKS ON SPIRIT INTERCOURSE.

The daily papers have published some details of a "friendly talk" which a New York journalist had with Sir Oliver Lodge in the scientist's room at the Ritz Carlton Hotel where he is staying. Doubtless most of our readers will have seen the account, but we enumerate some special points of interest, not losing sight of the fact that as a newspaper report, it may not be absolutely accurate.

Sir Oliver reiterated his certainty that he has actually been in communication with his son Raymond. He spoke of a warning against suicide. "He had been told by those who had tried it, that they were worse off 'upstairs.'" Those who testified "mostly say they are horrified at what they have done."

Asked if there had been any new and striking evidence to strengthen his own conviction of life after death, Sir Oliver told this story, which he said was authenticated and of recent occurrence:—

"A mother was receiving communications, spelled out, which she was convinced came from her son, who was killed in the war. She tried to get her husband to come and receive them, too, but he said it was all nonsense, and refused."

"After a time evidence accumulated, and the husband was persuaded. He appeared unexpectedly while the mother was already in communication with the boy. The lad broke off suddenly, and this message came: 'Ulloerb.'"

"The medium said it was all nonsense, but the father cried: 'I know what it means. He says "Ullo Erb," and 'Erb' is what he used to call me!'"

"That was so striking that the father was convinced and thereafter he received many messages."

Sir Oliver added that he had "talked with a good many of the young fellows killed in the war."

"They are quite happy and active. They find a job, and only hope that people over here won't grieve about them too much. They haven't gone out of existence. They tell us about trees and animals and flowers, and I sometimes think they still see this side from another point of view."

His son Raymond, added Sir Oliver, was very much in touch with the family and "knows when a marriage or a birth or such is toward. He knew I was coming to New York, and he was much pleased, believing I should do a lot of good here."

MISS LILIAN WHITING'S IMPRESSIONS.

Miss Lilian Whiting writes from Boston, U.S.A.:—

The most brilliant anticipations of Sir Oliver Lodge's lecture tour in the United States are exceeded by the reality. No auditorium is large enough to accommodate the throngs eager to hear him. That the cost of tickets (inevitable in so expensive a tour) even exceeds former opera prices, is no obstacle to the eager desire to listen to Sir Oliver's lectures. Standing room is at a premium. The opening lecture given in Symphony Hall, in Boston, on the night of January 20th, saw the spacious and beautiful white and gold interior crowded with a distinguished audience representative of Boston and Cambridge; of Harvard University, and of the great Institute of Technology. Literature, Art, Science, and the Church came to do honour to this scientific leader of new vitality in spiritual thought. The winning presence of Sir Oliver; his gracious manner, combining the dignity of the scholar with captivating simplicity; his rich, sympathetic voice, and the felicitous presentation of his theme, won all hearts. What is the secret of Sir Oliver's magic in making each hearer feel as if he were a special and personal friend? I asked myself the question as I looked at the vast audience.

Two reasons, either one of which is ample, combine to draw those immense audiences of the most intelligent people; one being the fame of the speaker as a really eminent scientist, especially as the man who has divined the secrets of the ether; the other, that his theme of the continuity of life, and its evolutionary progress, is the most intense interest of the hour. He is signally qualified to offer illumination on the problems of the life that is and that which is to come. A physicist who is a leading authority on the laws of matter; a philosophic thinker gifted with the most intense intellectual energy and spiritual divination; a psychical researcher in whom scientific acumen and spiritual discernment meet—Sir Oliver Lodge is, indeed, singularly qualified for his high mission. The limits of space will not permit me to say much of the large amount of ground covered by these lectures, nor is it necessary to the clientele of LIGHT, who are so familiar with the trend of his thought, but it is not too much to say that they are vital in their creative evolution. They bring to the vast audiences a vision that is substantiated by rational, scientific, and deeply reverent thought. The wave of spiritual interest now sweeping over the civilised world can no more be checked than the oncoming tide of the ocean. It is as resistless as the energy that governs the planetary courses. It has come to lift humanity to the plane of fuller comprehension of the nature of life, and of its absolute continuity, unbroken and uninterrupted by the change we call death; it has come that we might have life and have it more abundantly.

THE WONDERS OF SOUND.

"THE MUSIC OF THE SPHERES."

Miss Maud MacCarthy on Sunday night last, at 81, Lansdowne-road, Holland Park, gave the first of a series of lectures on the inner teachings of the nature and use of sound, which she and a group of artists have been receiving for some years. The lectures are designed for serious students who wish to learn many of the actual forces inherent in sound.

Miss MacCarthy is eminently qualified to talk about sound, for she is a distinguished violinist who was hailed by the "Athenæum" as "the legitimate successor of Joachim." In her present lectures, however, she is considering the inner nature of sound, rather than the outer.

Most artists, she said, felt that there was some inner and hidden tradition in the arts and crafts, and she looked forward to a revival of inspiration along these lines. There was something, she considered, in the nature of sound which might be helpful to the painter or the sculptor, as well as to the musician. As there were several very distinguished artists in the audience, this view was probably shared by them.

Mr. John H. Foulds, the well-known conductor-composer, played on the piano a sequence of chords which Miss MacCarthy said had been heard by her group of investigators as clearly as the audience could hear her speaking. The chords were impressive in their often magnificent dissonances. They were illustrative of the following passages from the Bible:—

"And there shall be signs in the sun, and in the moon, and in the stars."

"Hereafter ye shall see Heaven open and the angels of God ascending and descending upon the Son of Man."

"Ministers of Christ and stewards of the mysteries of God."

Mr. Foulds mentioned that a considerable amount of music had been thus communicated, and said that to reproduce the tremendous vibrations they had heard he had found it necessary to invent a couple of instruments. Hearty applause greeted Mr. Foulds' interesting demonstration.

Miss MacCarthy related that on one occasion when getting music communicated to them "a very curious and wonderful thing happened." She herself was "ensouled" by a higher being, who in turn became ensouled by a still higher being, and she was thus enabled to touch a loftier realm of consciousness. The result was extraordinary. "Those of us who are accustomed to take these revelations calmly were in tears, and the scribe was hardly able to take down what came." Referring to the glimmerings of "the music of the spheres" thus vouchsafed, Miss MacCarthy expressed the hope that none of her hearers would ever get more than a glimmering, for, she said, anything more was beyond their power to bear, in their present cycle of existence. "It might," she added, "explode them into the next world." A note of caution was given. "When you are practising these things," she said, "you have to bring the rest of your life into harmony with them. Unless this is done, great trouble will ensue."

Referring to the connection that certain notes had with certain emotions, she said that some might think that what she was telling them had little to do with actual musical art. They had found, however, that Beethoven was peculiarly susceptible to analysis on the lines she was indicating.

Mr. F. Bligh Bond (author of "The Gate of Remembrance" and "The Hill of Vision") at the close of the lecture made some interesting observations on the existence of a fundamental note in nature. He said he believed that the Chinese considered it to be the note F. Many of those present remained after the close to discuss with Miss MacCarthy points raised by her.

On Sunday next, at the same address, Miss MacCarthy delivers the second lecture of her course, taking for her subject, "The First Extension of Hearing, Breath, and Touch." She will again have the valuable assistance of Mr. John H. Foulds. As Miss MacCarthy's drawing-room was crowded last Sunday, those wishing to attend are advised to be early.

SUNRISE.

In starlight shimmering an angel stood
In the thin air above the dewy ground,
The breeze went by and dare not touch, nor could,
His sparkling robe with blue fire girt and bound.
Waiting the coming day, with eyes intent
Eastward, to where the cool grey mist was torn
By the grey hills, from their imprisonment
Set free, in honour of the princely dawn.
The crimson cavalry of courtly day,
God's fiery banner barred with gold unfurled,
The silver spears of light in brave array,
The flutter of a waking, wondering world,
The angel saw and cried aloud his praise,
Then in his smiling face, enraptured, shone
God's love and peace, going forth in answering rays.
So stood and gazed, and instantly was gone.

F. FIELDING-OULD.

CERTAINTY VERSUS DOUBT.

DOES BELIEF LESSEN THE VALUE OF LIFE?

By H. A. DALLAN.

Among the many interesting articles in the January issue of "The Hibbert Journal" not the least interesting is one on "Life and Death," by T. W. Rolleston.

In a fine passage Mr. Rolleston traces the trend of evolution from the physical atom to "the emergence of a conscious spiritual energy which has nothing to do with the life of the body," and he draws the conclusion that this is not the work of "blind, mechanical causation: it is something incalculable, dynamic and alive"; and he says that he finds it "totally incredible" that "the Power which has somehow urged the long ascent of life up to this height" has "only done so in order, in the end, to push it out into an abyss of nothingness"; that "a Joan of Arc, or a St. Francis of Assisi, or a Florence Nightingale goes clean out of existence like a blown-out candle when the organism through which it expressed itself is dissolved."

With this, and with more besides, one finds complete agreement; but there is a curious inconsistency in the mind of the writer. He apparently thinks that if we were absolutely convinced of a future life the value of this life would be injuriously affected. If there were no future life, he tells us, this life would not be worth living, and yet, he says: "The idea that there is a future life which is to this merely what to-morrow is to to-day would, if it were genuinely believed—which it never is—destroy the value of this life as much as if we believed that there were no to-morrow at all. How many of the noblest elements of this life are due precisely to our deep sense of its unique value!"

Of course Mr. Rolleston's statement that no one "genuinely" believes in a future life which will be as to-morrow to the present, is a pure assumption. He is not justified in making his own measure of belief the measure for other men; but apart from this statement the paragraph is curious and illogical. Why should this life lose its unique value when we regard it as a time in which we are building character, sowing spiritual seeds, the results of which we must gather in the future life?

Surely, on his own showing, this life is less valuable if we have no such assurance. This part of Mr. Rolleston's article contradicts his argument in the earlier part.

It may be urged that to sacrifice this life, when there is no prospect of continued life beyond, is a greater thing than to lay it down with confidence in the future; and yet many a man would be glad to end this troubled existence if he were absolutely sure that death ends consciousness for ever.

"There is a veil which we cannot or must not lift," writes Mr. Rolleston. He even seems to think that it is better that two souls that love each other should remain in uncertainty as to whether they will ever be re-united, whether "identity," memory and affection "are carried beyond death"; but he gives us no convincing reason why this doubt is to be preferred to certainty. His only reason seems to be that he thinks the doubt makes men cling tenaciously to life, which he considers it very desirable that they should do, and that it enhances the heroism of those who give up this precious and unique thing.

This notion has been expressed by others, namely, the fear that this present state would be less valued if the other life were more genuinely and absolutely believed in. But is this so? It is a question of facts, not of what may be supposed to be the effect of such a conviction. Do those who are convinced of survival and of the persistence of affection and memory become careless as to this life? They are more willing to die, but the natural instinct to live operates in them as in others, and unless acute bereavement has robbed life of all charm they are interested in life as much as others. We know cases in which, but for this conviction, the temptation to end life might be almost irresistible, but with it, even desolation and affliction are bravely borne.

The writer of this fine article makes a weak ending probably because he lacks experience. He does not know from experience what have been the effects of exchanging doubt for certainty, and a vague hope for knowledge. So he makes assumptions which are unwarranted and inconsistent with the general tenor of his argument, which is that the highest products of evolution (which must be in its Origin and Fount) cannot be destined to be annihilated by the event of death. If he will carry that principle to its logical conclusion he will see that it is not likely that human affection, being one of those highest products, should lose all conscious memory of itself, or that the exchange of doubt for certainty should prove injurious to the men and women whose hearts have been broken by the apparent tragedy of death.

"DOGMATISM ON SPIRIT INTERCOURSE."—A report of the address on this subject given by the author of "So Saith the Spirit," on the 5th inst., in the hall of the London Spiritual Alliance, will appear in our next issue.

THERE are who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees:
But creep not thou with these.

—LEWIS MORRIS.

SIR O. LODGE'S SUPPOSED "CREDULITY."

The Rev. Ellis G. Roberts sends us the following:—

Mr. McCabe, in the "Sunday Chronicle," January 25th, states that a medium (Mrs. Leonard) gave to Sir Oliver Lodge a description of a photo which might apply to any one out of the large number taken during the war. The details given are "vague or given as alternatives." The following are actual details as to the photo described in "Raymond" with an attempt to assess their mathematical probability of their existence in any given photo of the kind. Ten details are given precisely. None are vague or given as alternatives. There are no mistakes. The detail of the cane, mentioned by Mr. M., is stated by Mrs. L. to be uncertain, and is, therefore, omitted here.

VERIFIED DETAILS.	PROBABILITIES.
Raymond is identified in a group of 21 ...	1 in 21
"A prominent figure has a name beginning with B" say ...	1 .. 12
R. is boxed in among the legs of his comrades; compare p. 107, line 24, with photo.; an ugly blemish ...	1 .. 10
Someone is leaning on him (hand on shoulder) ...	1 .. 10
Vertical lines at back of group ...	1 .. 5
Group contains "dozen or more" ...	1 .. 2
It is closely packed ...	1 .. 2
Photo not taken in studio ...	1 .. 2
Raymond is sitting down ...	1 .. 2
Has others behind him ...	1 .. 2

Probabilities in favour of McCabe hypothesis are as 1 to 4,032,000 against.

This is a calculation according to the mathematical theory of probability, which is as sure as any other department of mathematics and is recognised by the most rigid critics of the Society for Psychical Research.

"RECONSTRUCTION."

ANOTHER POINT OF VIEW.

Professional mediums may indeed cry, "Heaven save us from our friends!" Mr. Fred Barlow notices, apparently with whole-hearted approval (*vide* LIGHT of January 17th), that the Northern Counties Union of the National Union of Spiritualists have decided not to countenance upon their platforms those mediums who give private sittings for professional gain. Is the Union going to make up to mediums for the great loss to their income? I have never heard that Spiritualist societies erred greatly on the side of generosity towards the mediums appearing on their platforms. The unfortunate mediums appear to be "between the devil and the deep sea." Already poor, their income will be further curtailed if they give up all private sittings, while if they continue to hold them, they are deprived of the introductions and safeguards provided by the Spiritualist society.

Moreover, there is another side to the question. Few people have the good fortune to have access to a really gifted private medium, and few people have feelings so robust that they can stand getting intimate and sacred communications from persons they love in the presence of strangers, acquaintances and even of friends. It is precisely in a séance composed of persons with these "robust" feelings that the war-whoops, tambourine rattling, inane jests, and other phenomena that Mr. Barlow justly deprecates, are most likely to occur.

Mr. Barlow seems to think that the fees for private séances are "absurdly high." Are they, considering the peculiar and rare faculties employed, the great tax on the medium, and the value of the service rendered? Let Mr. Barlow calculate it out, and see whether he would like to take on the profession as a means of earning his livelihood.

I fully agree that it is very desirable to import more reverence and dignity into Spiritualism. It does possess, and is able to present on evidence, a great and noble truth, that there is no death, and it is a truth that may regenerate mankind, but I doubt whether Spiritualism will fulfil what it might do, by building "churches" and by turning itself into one more of the innumerable sects that exist in Great Britain. A "sect" implies theology, and Spiritualism should have as little to do with theology as possible, but simply affirm the great principles on which all noble religions are founded.

C. E. B. (Col.).

"THE other day a clerical gentleman, who evidently knew all about the laws of Nature, said to me, 'We know that the dead are not permitted to return; it is opposed to well-known physical laws.' I asked him whether he had ever heard of the treatise written by Dr. Lardner to prove that no vessel built of material heavier than water could possibly float (copies of which treatise were carried by the first steamer that crossed the Atlantic), or of Sir Humphry Davy's statement that, owing to well-known physical laws, it was impossible to light London with gas!"—PERCY R. STREET.

VISCOUNT MOLESWORTH'S TESTIMONY.

Viscount Molesworth, in an interview in the "Sunday Express" (February 8th), related how he became a convert to Spiritualism.

"Until three years ago," he said, "I had no interest in Spiritualism. In fact, I was not only regarded as the sceptic of the family, but rather atheistically inclined. Then my son was killed. It was a great blow. One day shortly after, while my wife and I were walking in the garden, I felt absolutely as if he were about and endeavouring to make his presence felt. I said to my wife, 'I feel as if Charlie were here.'"

"I felt impelled to go indoors with my wife and endeavour to get into communication with him through the table. No sooner had we touched the table than it literally jumped up. That day I obtained my first message from my son."

"The purport of it was so private that telepathy or any other influence was entirely out of the question."

"Since then we have sat often—only, of course, when the mood and the conditions have been in harmony. Take, for instance, this evening. The dry, bright atmosphere would be ideal."

Lord Molesworth thinks it is a great pity that the Church has stood aloof from Spiritualism.

"The attitude which, while admitting the existence of life after death, nevertheless refrains from investigation, frankly puzzles me. The Bishop of London has said that we are the same five minutes after death as we were when alive, and then goes on to say that communication with the dead is forbidden. That is not so. We are asked to inquire, but would it not be helpful if the Church lifted the present atmosphere of frivolity which obtains in some quarters to a reverent and sincere level? I do not believe in the professional mediums. As a matter of fact, the ordinary inquirer should have no need of séances or mediums. If you want to study any science or religion you go to the books. Well, then, to the student a whole library of books is available—Crookes, Barrett, Crawford, and dozens of others."

"I am past my half-century," Lord Molesworth added, "and the more I learn of the life beyond the veil the more I am anxious to get there. And yet the position one is to occupy on the spiritual plane depends on how one has conducted oneself on this. Surely that is the greatest religion one can teach."

THE SOUL: ITS ORIGIN AND GROWTH.

TEACHINGS EMPHATIC, DOGMATIC, AND ORIGINAL.

Mr. William Summers, the author of "Soul Culture" (W. Rodman and Co., 6/- net) defines his subject as "the science of the spiritual development of the human race." The human organism, he holds, is of a dual nature: man not only possesses a natural animal body and animal soul, but with every individual born into the world is a spiritual body and spiritual soul in an embryonic state. "The Spirit of God in man is man's converter from the animal to the spiritual nature. . . . This is the only process and order of becoming a Child of God. This is the way the mortal puts on immortality."

Linking this idea with the conversation of Jesus with Nicodemus, Mr. Summers puts it in this strange way: "Every man and woman is capable of giving birth to a son or daughter of God (for there are no barren among them) and . . . this Son of God born in the soul is the spiritualised man himself, the real man himself incorporated with the nature of God." The doctrine of substitutionary sacrifice, with that of physical resurrection, meets with short shrift. Soul culture is the man's own individual work. The Christianity of to-day the author regards as "a religion of belief and theory;" it is not these that are needed, it is knowledge. Again, we read: "The spiritual world is a real world, and is governed by law, just as the natural world is governed by natural law. The citizens of that world have sense organs as in the physical world, only of a higher state of development."

No growth of a spiritual nature can, it is stated, take place without the realisation of God, and the development of the Divine virtues of justice and equity. But when Mr. Summers tells us what he means by these virtues we are not so sure of their Divine character. For he declares that there are no differing dispensations for men—Christ and Moses do not differ. "An eye for an eye and a tooth for a tooth" is not evil, but equity, justice and righteousness." The Kingdom of Jesus was founded on these principles. He resisted evil all his life. "The Sermon on the Mount was not written by either Jesus or his disciples, but was the product of ecclesiasticism."

Surely this is the merest perversity of argument. We can conceive of nothing less likely to have been the product of any "ism" than the Sermon on the Mount. From the context it is plain that by the injunction "resist not evil" the author of the Sermon did not mean "Do not try to do away with evil," but that love alone (guided by wisdom), and not the principle of "tit-for-tat"—which is what most people mean by "justice," and is quite properly represented

as blindfolded—is the right way to achieve that object. Love, as Jesus teaches both in the Sermon and elsewhere, is the one supreme commandment which includes all the rest. There are no virtues, human or Divine, outside of it. We are to concern ourselves not with what we imagine other people *deserve* (we know absolutely nothing about their *deserts*—good or bad—or our own either), but with their *needs*; and in so acting we shall be like unto our Father in Heaven "Who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

DROGE.

WAS THE MESSAGE CARRIED BY A SPIRIT?

Miss S. M. Bowley (Highgate-road, N.W.) writes:—

With reference to the question of the intervention of spirit persons in cases of telepathy (page 21) the following may be of some interest:—

My father died a few years ago, late on a Saturday night. As I sat in the room waiting for the doctor who had been sent for, I mentally said: "If any spirit friends are present will someone kindly go to Ellen (a friend living on the S.E. side of London) and tell her father is dead."

I wrote to this friend the next day, Sunday, to inform her of the event; and on the Tuesday following I received a letter of sympathy from her. In it she said she had known of my father's death before she had my letter on the Monday.

I wrote asking her to give me the particulars as to why she thought my father had passed on. I was careful not to say anything about the message.

She replied that on Sunday afternoon she had been composing a rather important letter, which required all her attention, when "the silent voice," as she calls it, broke across her thoughts of quite other matters with the words, "Mr. Bowley is not sitting up among the cushions any more," and she knew that he was dead. She enquired mentally at what time he died. The reply was not clear, and she asked, "Did you say about 3 o'clock?" (in the night). The voice answered, "No, earlier." He died just before eleven.

My friend said she had the impression that the information, in the same words, had been offered her before, but she had not caught the idea. Also, she mentioned that she had not known my father had to keep a sitting position. If she had been aware of this fact she would have supposed him to be among pillows. Though some pillows were used, he was supported, so far as could be seen, by numerous cushions.

Taking the details into consideration, this incident looks more like spirit intervention than direct telepathy.

[Miss Bowley adds that she has the letters exchanged on the occasion, and is willing to show them to us if we so desire.—EDITOR.]

SPIRITUALISM IN FICTION.

Miss E. P. Prentice (Sutton) writes:—

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Perhaps the majority of us have had similar experiences—too sacred for a sceptical public to discuss, nevertheless treasured as the certain and abiding realities that nought can destroy.

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TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Rev. Susanna Harris. February 22nd, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. G. Prior; 6.30, Mr. Percy Beard. Wednesday, 18th, 7.30, Miss Ellen Conroy.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Thomson; 6.30, Mrs. Mary Gordon. Walthamstow.—342, Hoe-street.—7, Mr. Parry, clairvoyance by Mrs. Connor.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Crowder. 19th, clairvoyance Lewisham.—The Priory, High-street.—6.30, Mrs. Annie Boddington.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Stenson.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. H. Boddington.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address by Mr. H. Leaf.

Peckham.—Lausanne-road.—Lyceum anniversary, visit of London Lyceum District Council. Thursday, 8.15, Mrs. Mary Gordon.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. E. J. Loftis; 6.30, Mr. G. Prior. Wednesday, 18th, 7.30, Mrs. Cannock; doors closed 7.35. Healing (as usual) except Tuesday and Saturday.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 18th, 8, Mr. Evans. Sunday, 22nd, 7, Mrs. A. Boddington; members' circle after service. Lyceum every Sunday at 3 p.m.

11, Mr. A. W. Jones; 3, Lyceum, invitation to old and young; 7 p.m., Mr. Ernest W. Beard. Wednesday, Mr. and Mrs. W. F. Smith. Saturday, 21st, 7 for 7.30, Lyceumists' fairy play, "A Disappointed Fairy"; tickets 1/- and 1/10 (including tax). Please secure them early. 22nd, 11 and 7, Mrs. Mary Gordon.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jamrach, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cramp.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Healing Circle; 3, Lyceum; 7, Mme. Paulet, address and clairvoyance. Monday, 7.15, and Tuesday, 3, Mme. Paulet, clairvoyance and psychometry. Thursday, 7.15, questions and clairvoyance. Forward Movement, see advertisement.

Holloway.—Grove-dale Hall (near Highgate Tube Station).

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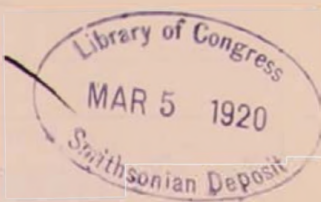
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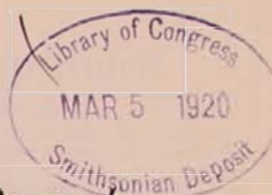
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NOTES BY THE WAY.

It is quite impossible to deal in detail with the immense mass of cuttings from the Press which now reach us. There is scarcely a newspaper in the country but has some allusion to Spiritualism. The extracts fall into four classes:—

A. Those which deny the facts or attribute them to delusion, illusion or fraud;

B. Those which admit the facts and seek for a rational explanation of them apart from spirit influence;

C. Those which set the facts on one side, but affirm that the whole Spiritualist movement is pernicious;

D. Those which admit the facts and agree that they do furnish evidence of survival.

Taking the four classes together analysis brings out some interesting results: Classes A and D are both small; class B is very large and consists mainly of laymen; class C is large and consists mainly of clergy and contributors to "religious" papers. And all classes take some one set of phenomena, such as the Vale Owen Script, and generalise upon that.

* * * *

None of the writers—there are many scores of them—defines what are the facts which they assert or deny. This last is fundamental. Facts are stubborn things and are the foundation of the whole matter. There are five main substantiated groups:—

(1) Materialisations finally established by the published experiments of Dr. Schrenck-Notzing and Dr. Geley, the latter witnessed by over a hundred independent witnesses;

(2) Motor action at a distance proved by many experimenters, of whom Dr. Crawford, D.Sc., is the last;

(3) Supernormal photographs taken under rigid test conditions showing portraits of deceased persons and giving written messages;

(4) Automatism of all kinds, partial as in writing, or entire as in trance.

(5) Apparitions (whether objective or subjective) occurring at or soon after death.

These are the leading facts; the explanation of them is an entirely separate matter. But any hypothesis, to command respect, must cover them all. The most regrettable symptom at present is the tendency to ignore the facts and to dispute vehemently on opinions.

* * * *

Much has been written about the "subtle body," the ethereal form which the spirit at physical death takes as its instrument in a more evolved sphere of life. Many a skilled biologist has traced the development of the human material body from its beginnings as a cell, through all the stages of birth, growth, and maturity, until dissolution, without coming into conscious contact

with the celestial chemistry which builds up on the interior side the spiritual body designed to survive the shock of death. It gave him no hint of its presence, mercifully reserving the revelation until it could be given in a way that would not come as a shock to self-complacency, "upsetting the philosophy of a lifetime." Nature does not share our impatience in these matters. Her sanctuaries are not to be violated. As Ruskin put it:—

Nature keeps whatever she has done best close sealed until it is regarded with reverence.

And, truly, amongst the things which she has done best and which represent the fine flower of her work in the physical universe, is the building of those realms of sublimated substance, the fit abode of the spirit that having abandoned its grosser life-form, now works through the finer vesture which Nature has woven for it in her secret laboratories.

* * * *

Science almost daily surprises some lesser secret of Nature, and will someday discover this greater one—the spiritual body—when the time is ripe. Reverence, as Ruskin clearly saw, is the prime condition, and reverence is not a quality as yet conspicuous in the general attitude of the scientific mind. And so wondrously is life ordered, that man is himself the unconscious keeper of the mystery. He doubts, derides, denies, and is thus held back by his own act until he has proved his fitness to enter the sanctuary. Until he has shown his fitness for the secret all is baffling, evasive and bewildering. Reverence and patience on the part of the students of life would have carried them far on the quest. But for the most part they were self-sufficient and contemptuous, and now the quest has to be pursued in circumstances of humiliation and indignity. The popular Sunday newspaper may in the end provide what the lofty scientific magazine, the erudite philosophical journal failed to supply. If the popular demonstration of a future life comes in the form of a newspaper "stunt" we may be disappointed—we shall not be surprised. We have indeed rather expected this.

THE GLASTONBURY MESSAGES.

THE LORETTO CHAPEL.

As will be remembered, the Chapel of the Loretto at Glastonbury was discovered by Mr. Bligh Bond in the autumn of last year, and is found to bear out the accuracy of the script in a remarkable manner. The greater portion of the excavation has been done, but the work could not be completed last year owing to the lateness of the season at which the digging was started, and until the whole of the plan has been laid bare a full account of the work must be reserved.

At present the foundations of a chapel 20ft. in width and probably about 40ft. in length have been exposed in a situation tallying with that indicated in the script. No architectural detail has yet been discovered, and, as in so many other cases where this Abbey is concerned, the stonework of the foundations has been mostly removed for use in other buildings.

But in another script more recently received through Mr. Alleyne it is stated that about 10ft. to the north of the site there will be found at a considerable depth a deposit of carved and moulded freestone work, and it is hoped that in the course of the present year it may be possible to excavate the ground in this direction and perhaps to recover some evidence of the Italian detail sketched in "The Gate of Remembrance."

SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

I.

The last articles published under the heading, "A Plea for a Rational Synthesis," endeavoured to show some of the drift of Dr. Geley's scientific work, and its bearing on Spiritualism. In the present series I shall endeavour to summarise a part of that work, and then to show the inferences which seem to flow from it when taken in conjunction with Spiritualistic facts which did not fall within Dr. Geley's scheme. The purpose in view is to show that all the facts, taken together, form a scheme of thought much more coherent and scientific than anything which the detractors and assailants of Spiritualism can show.

The charges made may be condensed as follows: "The ordinary Spiritualist goes too far in the way he accepts almost any alleged marvel simply because some have been verified. People are too apt to argue that as some are true, then anything is possible; and if anything is possible, one may as well accept everything as true!"

That there is some ground for this charge no scientific Spiritualist will deny; some warped or hasty minds will pervert the facts of Spiritualism as others have perverted the facts of Christianity. Our position is different: it is that, though too much caution cannot be used in accepting specific reports of supernormal phenomena, there are large groups of fact entirely opposed to the ordinary experience which calls itself "common sense"—Materialisation, Telekinesis, Supernormal Photography, Telepathy, Automatism, partial (as in writing) or complete (as in trance)—which have been fully substantiated; that this evidence should make us as cautious in what we deny as in what we accept; and that the evidence is sufficient by ordinary tests to show survival of personality as we know it. And it should be borne in mind that these things were first established by "ordinary Spiritualists" who, in despite of ridicule, obloquy, and contempt, have accepted, instead of denying, the supernormal facts. They may jump to conclusions—they do—but the facts remain, and but for them would never have been known at all.

The outline of the scheme is as follows:—

(1) Every living form (plant, animal, or human) consists of a material body moulded by a psychic energy in which is resident the Idea which the completed form will represent.

(2) In Man this psychic energy is highly developed, as manifest by the supernormal powers of the Subconscious Self, which is but "soul" writ large. This Self is greater than the person which is its vehicle, or the body which is its limited expression.

(3) If the surviving soul communicates, it can only prove itself by effects of Intelligence: these are of two leading kinds—physical (as supernormal photographs); and written or spoken (as in "messages").

(4) These communications show memory and affection corresponding to the personalities we knew in earth-life, and they show (in the main) a moral purpose; which is (broadly) that the future phases depend on the degree of moral consciousness attained rather than of intellectual acquirements.

I shall not attempt questions of high philosophy, such as the theory that the atom being a centre of energy, it is probable that Matter is a mode of Force and therefore of Spirit; the possibility of a Fourth dimension; the nature of Substance and Time; and the like. Neither shall I touch on metaphysical matters such as the origin of life, or the essential nature of man. Still less do I desire to trench on any theological ground. My aim is much more practical: it is merely to show that the Spiritualistic facts are in accord with modern scientific ideas of evolution, and that the specifically human evolution is of the soul, and is distinctively a moral evolution, not the "Struggle for Existence" which convinced materialists have (mis)applied to social life.

It would be of little use to social progress that we should believe that certain mysterious phenomena really do happen if we do not draw the moral inference that so long as the consciousness, which is our personality, is fixed on the gratification of the senses (legitimate or otherwise), that consciousness is, by that very fact, delayed on the animal plane, and while it remains so, disputes, quarrels, and wars are the quite inevitable consequences.

Correlated as we are to the material world which we inhabit, it is obvious that though material atoms in their ultimate nature may be essentially Energy, the fundamental distinction between Matter and Energy is a practical and real one. Elementary chemical matter is practically unchangeable. With our present means, most material atoms are very slowly or not at all transformable, and the reasons for the known effects of their grouping are not in the least understood. Strychnine ($C_{21}H_{22}N_2O_7$) consists of 21 atoms of carbon, 22 of hydrogen, 2 of nitrogen, and 2 of oxygen; Quinine consists of 20 atoms of carbon, 24 of hydrogen, 2 of nitrogen, and 2 of oxygen. Why is one a violent poison and the other a useful remedy? Why does the omission of nitrogen (which also is a necessity of life) and a slightly different grouping of atoms of the same elements give us sugar ($C_{12}H_{22}O_{11}$)? No one knows. But we know that though grouping may be changed the atoms themselves are practi-

cally unchangeable. I am of course aware of the theoretical transformability of radium, helium, uranium and thallium, etc., and the experimental grounds for referring Matter and Energy to a single theoretical monism; but for the present Matter is one thing, and Energy another; even though they may be derived from a single substance.

Energy, on the other hand, is most readily convertible. Motion, heat, electricity, and magnetism are easily changed one into another in definite and measurable proportions: 772 units of heat can be turned into one foot-pound of work; 33,000 foot-pounds is one nominal horse-power, and 100 kilowatts of electricity are convertible into 136 h.p., or nearly so, etc., etc. There is, therefore, a world of energy in which we live according to which all material forms are produced and directed. Without energy expended there is no motion, whether of great masses or the smallest cells. In cosmic evolution Energy is the agent, and its results are orderly, i.e., intelligent. In human affairs, energy, both physical and vital, is directed by Intelligence. This Intelligence is largely, even mainly, subconscious; in this form it directs all the bodily functions of which we are unconscious, as well as many mental operations, but we also use it consciously in all manner of ways.

Without going beyond the testimony of the senses, therefore, there are three, and only three, kinds of existence with which we are familiar—Matter, Energy, and Mind.

These things are not remote from our subject, they are fundamental, and one of the reasons for the confusion that exists is that so few persons (relatively) are aware of these physical foundations for clear thinking. We are also conscious that Mind has two very distinct powers—the intellectual and the moral. High knowledge without morality applies its knowledge to destruction, misery, and death. It makes Nietzsche's "superman—above good and evil"; it creates the theory that the only sanction for any acts is Power—Might makes Right. It allows every variety of lust and cruelty; it declares that religious restraints are mere weakness, and it uses lies, murder, poison gases, explosives, and submarines to compass its ends of personal dominion. It exalts the transitory Person in place of the abiding Self.

The moral consciousness, on the other hand, recognises that under whatever intellectual presentments (whether the child's literalism locating God in the sky, or the philosopher's conclusion that all things derive from Spirit as primal Cause) there is a Right and a Wrong quite independent of human theories and conventions. That consciousness is aware that human peace and goodwill, if not independent of intellectual evolution, is certainly independent of its modes of expression, and of any scientific presentments, however true these may be. Judged by its fruits, this moral consciousness is the highest phase of human evolution; it belongs essentially to the Self, and is communicated to the personality through the Self, i.e., from the Subconscious.

We conclude, therefore, that the Idea by which the human psychic energy forms, maintains, and directs the body is not only concerned with that physical evolution, but yet more with bringing into manifestation those qualities of the soul by which the normal mind is directed under higher laws than those of biology with which Science is concerned. These are but the machinery for its objectification—the How, not the Why, of evolution. And at the present day, when so many have lost the perception that there is much more in the universe than Matter and its laws, the use of the supernormal phenomena is to prove to the senses by evidence incontrovertible by any honest intent, that Spirit—the Directive Idea—is the Great Reality, and, as far as we human beings are concerned, the Ultimate Reality.

THE AURA OF THE STEAD BUREAU.

THE RESPECTABLE UNDER-LAYER OF PORTMAN SQUARE.

Mr. Robert King, at the Stead Bureau last week, in the course of one of his characteristically interesting talks on Psychic Atmospheres, touched on the surroundings in which he was then speaking.

"Would you like to know the atmosphere of this place?" he said, looking towards Miss Estelle Stead.

"I would, indeed," was the reply.

"Well, the colour here is very interesting. You have two colours, one superimposed on the other. First you have the colour of the original people who occupied this building, many, many years ago. The original colour of this place was a peculiar rich kind of brown. The chief impression is of people eminently respectable, but also frightfully dull. (Laughter.) They belonged to the good old Portman Square type.

"Now, superimposed on that sub-stratum of brown you have in this room a violet or deep blue colour, tinged with a faint suspicion of yellow. That is the colour which you, Miss Stead, are putting here by your gatherings, for violet is distinctly connected with psychic research. The yellow comes with the lectures, or the intellectual side of your activities."

Mr. J. B. M'INDOE writes from Glasgow that intense interest is being shown in the debate next Thursday between Mr. Horace Lenz and Mr. Cohen, and that there is a great demand for tickets.

COMMUNION WITH SPIRITS.

By QUESTOR VITE.

II.

The inner-earth plane, or psychic plane, or astral plane, into which spirits pass after the death of the physical body, is only a short stage for intelligent spirits, but may be of long duration for those whose inclinations still bind them to earthly indulgences and conceptions (the duration in the past periods was often very extended). Sooner or later, however, they shed their psychic form, in which they withdrew from their physical bodies at the latter's death, and then they leave behind them the gross and evil desires that come from the substance incorporated in those bodies and which had been previously incarnated and reincarnated in the bodies of animals and was saturated with their life-qualities, which brought with it conditioning reactions to the human spirit dwelling within. But however unattractive some of these spirits may seem to some of us, it must be remembered that all human spirits come from Deity and are unit-fractions of Deity, performing the functions delegated to them in the oneness of the interests of the whole unity and evolve ultimately to a state of perfection.

There is no more actual evil when the psychic earth plane has been left behind by passing through the second death, which is accompanied by a transmutation or reconstitution in a higher form of spiritual substance.

A word of warning should be given to those critics who complain of the trivial tone of many communications coming through mediums. Undoubtedly many of the spirits who are nearest to the earth are those in whom the lower characteristics of earth life still strongly survive. If such spirits see an open door leading into a captious atmosphere, they may be tempted to rush in and play pranks. But when investigators are imbued with an unbiased desire for truth, the lower spirits avoid such an environment in which they feel uncomfortable. So investigators cannot avoid their own responsibility for what they evoke. Like calls to like in the world of spirit.

With regard to communications coming under the second class, as previously referred to, that is from spirits who have passed through both physical and psychical deaths and entered into the state of inner personal being—i.e., the first really spiritual plane, which is a discretized degree, or mode of being—the spirits who have entered that higher state cannot return to the earth. Having shed their psychical forms, in which they found themselves after physical death, and which were withdrawn from their physical bodies, they lose all relation with this earth plane. Their new forms are constituted in a higher mode or degree of substance, and spirits can only have existence in the plane of being equivalent to that of the mode, or degree, of life in which their forms are constituted.

Yet they do actually communicate with us sometimes through mediums, when they have learnt the conditions under which that is possible. The question then is, how can such selves transmit thought messages (telepathy) through space, from the distance involved in their presence in inner planes of being, to the subject or medium on this external plane?

The possibility of telepathy occurring between selves on this plane seems to be very generally admitted now. But many of those who admit this possibility think that it can only function between embodied spirits. Yet it must be acknowledged that it is not a physical process that is in question. It is the spirit within man that is the operator or transmitter, and is also the responding receiver in the subject.

Leading philosophic thinkers identify intelligence or self-consciousness with the spiritual principle in man, and it is this principle that survives physical death. Consequently telepathy can and does function then, as now, and thought messages are transmitted from spirits in that plane to mediums here.

WHAT THE CLAIRVOYANT SEES.

But, unfortunately, mediums being in a somnambulant state, cannot analyse the experience, and speak in terms that may mislead investigators. They say: "A spirit is here who gives the name of So-and-so," and proceed to give a description of the presentation that they see. The description thus given leads the audience to believe that the spirit entity in question is actually present, which cannot be the case (as shown further on). The medium being in a somnambulant sleep sees what are equivalent to dream images, which, as we know, may be very vivid, just as the hypnotic subject sees the image in his mind presented by the visualisation of the object suggested by the operator. In the case of the medium, however, the visualisation is more acute, because the transmission from the spirit operator is more potent than is the suggestion of the human hypnotiser. The latter is conveyed by the spoken word, while the former is conveyed in a life-current, which brings inherent in it the latter's life quality, which presents its image in the recipient medium's sensorium, as well as the thought message transferred. So the medium visualises the transmitter's

image, and says he is present, while giving expression to the thought content conveyed in the current.

The above visualising is illustrated in our vision of stars and planets. We do not see the actual stars. We see their image as conveyed in the rays of light coming from them.

But this question of a thought-carrying life-current is more complex than at first appears. Selves in personal states of being cannot exteriorise and project a life-current carrying the necessary potential energy, as we know from our own experience, and the same still holds in the inner plane of personal being, where the selves are still masculine or feminine entities, i.e., positive or negative.

As the selves in the personal planes of being are not yet coalesced into units of dual-being, they cannot generate and project a life-current. So it is there that the real operators who produce these phenomena are to be located.

THE GREAT GUIDES OF HUMANITY.

So we see that it is these great beings in the central state of our system who are the engineers who are producing the phenomena of Spiritualism, in order to bring proof to man of his own immortality.

These great operators are penetrating through the barriers presented in the four discretized degrees of life which constitute the different planes, or modes, of being within our solar system, the inmost of which have till now been unknown and unheard of to us,* and by action from the centre to the circumference, are linking up the whole into what to them is one continuous unity, while to us the higher or inner planes remain discrete, or transcendent.

This action really pertains to the process of the evolution of our cosmos.

As the offspring of these mighty beings plunge down into this outer plane and return again to their home "made in the image of their parents" in increasing numbers, the action exerted from the centre will become more and more powerful, and our evolution here will become more accentuated under their influence.

But their action on us in this circumferential plane cannot be immediate or direct (as we cannot respond). It has to be mediated through the intermediate planes. Their penetration of the discrete degrees of life has to be done by using the selves in their ascending circuit of becoming, in the intermediate planes as relay-transformers of their projected radiation, for the reason already given, that we in our outer degree of life cannot respond to their direct transmissions. So their action has to be mediated and converted down to reach us on the circumference.

Consequently they act on selves in the inner plane of personal being, who are thus used as relay-transformers, and through them transmit to a medium here, who again fills the function of a receiver and transmitter to us.

It is most probable that the selves in the inner personal plane who are thus used as relay-transformers and transformers, by the real operators in the central state, for transmission to a medium here, are in an abnormal state of consciousness while so used, as the medium is here during reception, as they also are receiving as well as transmitting, or in other words they are "under influence."

It must be remembered that these selves in the inner plane of personal being have passed out of relation with this outer earth. They probably only remember this earth process here described (whereas, after their transition into the central state, the whole of their experiences during descent and ascent come back to them).

So in that intermediary state of inner personal being, they would not take the initiative of communing with us here. The initiative is with the operators in the central state, who know all.

But man must not flatter himself that these mighty operators are working for him solely. When they project a life-current through spirits in the inner personal plane, who have passed out of relation and association with this earth, and relate them temporarily with a medium here, it is not solely done in order to bring evidence to their friends here on earth. It is also done in order to re-awaken recollections of their earth life, in spirits who have entirely forgotten that life, and thus stimulate their evolution by reminding them of their personal experiences here. There are as many sceptics in that inner state, as to their having had a prior existence on an outer earth, as there are unbelievers here in a subsequent spiritual existence.

Men who presume to lay down the laws under which spiritual phenomena must be produced in order to merit their recognition, will do well to ponder on these remarks. Such people think that the great operators within are to become subordinate to their dictates. It will be well to remember that these phenomena are not produced solely for the instruction of men, however important the latter may think themselves to be.

* The ancient Brahmins must have had some knowledge with regard to this dual mode of being, which they probably retained within their esoteric schools. In the island of Elphanta, off the coast of India, there is an old rock-cut temple, in which are statues of their divinities. The principal one among these is a large human figure, the right half of which is of masculine form, while the left half is feminine. This is evidently an effort to represent the idea of dual-unity.

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A CHALLENGE TO DETRACTORS.

We referred last week to some statements recently made by Dr. A. T. Schofield in the course of a lecture at Morley Hall on "Modern Spiritualism as a Science and a Religion." These have been amplified in an interview in the "Daily Sketch" of February 6th. As reported by the interviewer, Dr. Schofield is terribly alarmed by the spread of Spiritualism. It is "a black and deadly business, leading to indescribable depths of bestiality and obscenity"; "It is possession by an evil spirit"; and "it is estimated that there are to-day one hundred thousand cases in our asylums caused by this most terrible cult"; "There is no professional medium who does not suffer in body, mind, and morals"; This possession is marked by the "most awful bestiality and obscenity, together with a terrible hatred and denunciation of the Deity"; This cult seeks to destroy the faith of two thousand years' Christianity; "In the history that we know there have been two incursions from the other world through the aid of mediums, and each time God had to interfere for the safety of the human race. The first was the flood of Noah's time, and the second was the extermination of the Canaanites"; "There was on earth a race only semi-human—a race of giants . . . Goliath was a giant" . . . etc., etc. Mr. A. P. Sinnett has sounded the depths (of Spiritualism) "and his disclosures are unprintable."

Dr. Schofield says either too little or a great deal too much. If Spiritualism is responsible for one hundred thousand cases in asylums, we do not want "estimates"; we want official returns showing (1) the number of cases which are proved to be "possession," as distinct from the perversions of dementia and vice; (2) the number of cases in which this can be traced to Spiritist practices; and (3) that cases of duplicate personality, such as Dr. Morton Prince's Miss Beauchamp, are only explicable by "possession." We want his proofs how he knows all that he states.

Then again in such a grave national crisis nothing is "unprintable." Vague denunciations to make the flesh of the uninstructed to creep will not do! If the horrible things hinted at are true let us have them; the worst parts can be put in Latin, and so veiled in the decent obscurity of a learned language will be accessible to those who ought to be informed. Many Spiritualists have attended sances for years and have never heard anything remotely like this. But they have in some cases seen the forms of those they had thought lost to them for ever; they have had photographs of them to prove their identity; they have had messages exhorting to the love of God and the practice of charity to all; they have been told that they are going forward, not to death but to life—a higher life in which men reap as they have sown. They have been told that the personal experience of the speakers is that God's Love is the atmosphere of heaven.

We cannot follow Dr. Schofield's amazing Biblical exegesis. We thought that the Noachian Deluge destroying all the human race except eight persons had been finally disproved by anthropology and geology. Dr. Schofield apparently re-starts evolution with Shem, Ham, and Japheth! As to his reference to the "extermination of the Canaanites," he is at issue with his own authority. The Bible distinctly says (Judges i.) that they were not exterminated, but were left "to prove Israel" (Judges iii.) and that the Jebusites remained in possession of a quarter in Jerusalem till driven out (not exterminated) by David, i.e., circa 1070 B.C., two hundred years later than Joshua. We must leave it to Biblical critics to refute all this and the ill-informed

farrago about Nephilim (giants) of Genesis vi., assimilated to Goliath of Gath (two thousand years later) and similar nonsense; we pass to more tangible matters.

There is another side to all this. Our mediums, many of them, lead quiet, self-sacrificing lives. Their gifts have been of infinite value and help to many who might show more gratitude than they do. These mediums need protection against this torrent of abuse, vilification and calumny. It is a real duty for Spiritualists to give all honest (i.e., real) mediums this protection. It is not easy to plan a scheme, but perhaps they might be invited to register, after definite tests by competent committees of Spiritualists, for each phase of mediumship, and then be advised to give no sittings except to persons introduced by a central committee.

If Spiritualists would come forward with the energy that conviction of truth should inspire, and would develop the L.S.A. into a real Alliance, properly housed, and free to act as a central place of reference for this and other purposes, vast good might be done. Such a central institution need not be scientific in the sense of psychological analysis by laboratory methods and metapsychical experiment; above all it should be no attempt to spread a religious cult; but it should be a place of guidance for all real enquirers, and it should regularise the movement in the metropolitan area. It would also warn those who are playing with planchettes and automatic writing, and—in some cases we know of, among the mass of the people—are making a game of vulgar messages, coarse jokes and "swear-words" (Dr. Schofield's absurd exaggerations have that much truth behind them); it would tell them that spirits are attracted to those that are morally like them, and those who encourage such are showing themselves to be vulgar, lewd, and blasphemous; and thus a much needed warning would be given.

To return to our critics. If they were moderate and reasonable they would be worth taking seriously. As it is, Mr. J. McCabe says that the phenomena are all lies and fraud; mediums produce them by conjuring tricks. Dr. Schofield says they are facts, but that the whole thing is diabolical, and that it goes on till God really cannot stand it any longer and has to interfere! Mr. McCabe is easily brought to the test of fact. Dr. Schofield may be left to the Biblical critics if they think him worth answering. Anyhow, he and Mr. McCabe refute each other. As for ourselves, we want the truth, the whole truth, and nothing but the truth. We want to know how Dr. Schofield knows that all spirits that communicate are evil. We want the name of the "distinguished occultist" who says that "there are six mediums in these islands who can materialise spirits, but would deceive rather than do so because they know the horror of it all." Personal considerations go for nothing in a national crisis such as Dr. Schofield describes. We want publicity for the real facts, whatever they are; we are tired of lies, exaggerations and vague slanders. Meanwhile, we are glad that our critics should take up such extreme and mutually destructive positions. The result will be what it has been before when great truths are dragged through the gutter. Violent oppositions are created between the ignorant and the half-ignorant, but interest is excited as it never is by calm reasoning (owing to our backward state of spiritual evolution) and Truth is indestructible. It emerges at last from the dust of conflict.

We regret to announce that the veteran Spiritualist, Professor James Coates, has had a physical break-down, at Brighton, at the commencement of a six months' lecture tour organised for the Southern Counties and London. The tour has had to be abandoned. As soon as sufficiently recovered Mr. Coates will probably return to Scotland.

THE CONAN DOYLE-McCABE DEBATE.—We understand that the demand for tickets for this debate, which takes place at Queen's Hall on March 11th, has been phenomenal. Practically the whole of the reserved seats are now sold, and the demand for the cheaper seats is such that we fully expect that in the course of a few days there will be no seats left at all. We advise our readers to make application for seats to the L.S.A. at the earliest possible moment, and the Secretary will do his best to satisfy as many applicants as possible. But from to-day all applications are taken in strict rotation.

FROM THE LIGHTHOUSE WINDOW.

Bishop Welldon concludes in the March number of "Nash's Magazine" his interesting article on "The Church and Spiritualism." He aptly says: "All nature is spiritual; it is the home of countless invisible beings. Why, then, should it be thought incredible that these beings should now and again reveal themselves to human eyes?"

The Archbishop of Canterbury announces that the Lambeth Conference will meet on July 3rd for the reception of Bishops in Canterbury Cathedral. The Conference will sit at Lambeth Palace from Monday, July 5th, to August 7th. It will be remembered that at the recent Church Congress at Leicester, it was stated that at this Conference the question of Spiritualism would be considered.

The "Sunday Express" offers a prize of ten guineas for the best answer written on a postcard to the problem, "Why I believe (or do not believe) in Spiritualism."

Viscountess Molesworth, in a courageous article in the "Sunday Express" (February 15th) writes:—"There is no doubt that the sorrow and suffering caused by the war have had a great effect in opening many minds to the reality of the unseen world. One factor in this revelation is the insistence of the young and strong minds whose career in this world was cut short to get into touch with those they loved here. Hundreds of mothers can confirm this if they would; but it requires no little courage to lay the sacred facts before a sceptical and perhaps jeering public."

We hear that M. de Vesme has translated Signor Ernest Bozzano's book on Hauntings from the Italian into French, under the title "Les Phénomènes de Hantise," and that it is apparently conclusive evidence. It will shortly be published by Felix Alcan, 108, Boulevard Saint Germain, Paris.

Miss Lena Ashwell's series of addresses on "The Super-Sensual Life," at Mortimer Hall, on Sunday mornings, are attracting large audiences. On Sunday last Miss Ashwell spoke eloquently on the need for all to order their lives by right thinking. She asked her hearers to examine their beliefs, and when they had decided what they were, to have the courage to carry out in their lives all that these beliefs involved.

Miss Marie Corelli, in her article in the "Daily Telegraph" (February 10th), in which she comments pityingly on the unfortunate one-sidedness of the brains of Sir Oliver Lodge and Sir Arthur Conan Doyle which permits them to believe in Spiritualism, concludes: "We are arrogant enough in our assumption of wisdom, but there is a limit even to arrogance." We cordially agree. We think, indeed, the limit has been reached.

A telegram from Milan states that the spirit of d'Annunzio's mother was evoked in a séance at Trieste. She asked that her son should be warned against some grave danger, and when she was again "called up" she complained that the warning had not been given. When the spirit was asked to give some proof of its identity it is stated to have designed, through the medium, on a piece of paper a small crucifix under a glass bell. D'Annunzio recognised in the drawing some objects once existing in an old chest in his mother's room. He expressed his gratitude for the warning.

The Feltham magistrates last week fined a woman £5 under the Vagrancy Act, for fortune-telling.

Viscount Molesworth writes in explanation of his statement "I do not believe in the professional mediums" (taken from an interview with him in the "Sunday Express"). He says that he did not intend to convey the impression that he did not believe in the integrity of such mediums. What he wished to convey was his opinion that with one's own loved ones the mediumistic ability often found in the sanctity of the home circle was preferable.

Viscount Molesworth adds: "I should like to make it clear that I recognise and fully appreciate the valuable assistance rendered to scientific research, and the consolation afforded to many a bereaved home, through professional mediumship. I regard the gift of mediumship as too valuable to be used unnecessarily or for frivolous purposes. It would be in the interests of all if our tried and proved mediums were placed on a recognised basis and safeguarded under authoritative control."

A "Special Correspondent," writing in the "Sunday Times" (February 15th) in answer to a warning by Dr.

Leonard Williams against "dabbling" in Spiritualism, says:—"The late Sir William Crookes told me about a year before his death that he was convinced beyond all doubt of the truth of Spiritualism when he was comparatively a young man, but he realised that talk about it publicly might gravely prejudice his future career as a scientist. He waited until his reputation was safe before he declared his convictions. 'I have conclusive evidence of the fact that we are in communication with the dead,' he said, 'yet people who reject that evidence will accept without question proofs furnished by experiments in my laboratory, which to my mind are much less conclusive.' Since his death messages have been received from Sir William Crookes which are now being investigated by scientists, and which it is possible will lead to important scientific discoveries."

We notice elsewhere the "Encyclopædia of Occultism" just issued by Routledge. We observe that while it gives an account of the British National Association of Spiritualists it most unaccountably omits to mention that the present representative of that Association is the London Spiritualist Alliance. The Alliance is surely entitled to some notice in an encyclopædia of this kind. It has been in existence for thirty-six years.

Mr. Arthur Machen, in the "Evening News," gives two stories. The first is of a phantasm of the Rev. C. L. Tweedale seen by his two daughters and a maid-servant twenty minutes before the reverend gentleman re-entered his vicarage. The other, the experience of General Barter, C.B. (extracted from the Proceedings of the Society for Psychical Research), who saw the apparition of another officer thirty years dead.

Mr. Machen points out that neither of these served any definable purpose, and asks, "Is the universe without purpose, and is that lack of purpose to continue after the death of the body?"

Such an inference seems too large. There are many natural phenomena in evolution which seem purposeless, such as the vast waste of seeds and embryonic forms. May we not assume that everything that happens reveals some law known or unknown, and will ultimately be a ray of light on the intelligible whole? But we must not always look to find a moral purpose.

The Sheffield "Daily Telegraph," which has been publishing a good deal of matter connected with Spiritualism, commenting in a recent issue on a further contribution, says, "The article will be read with interest not only by Spiritualists, but by that very much larger company who would like to believe in it if only they could. This, curiously enough, seems to be the attitude of many people, and among them some in close association with religious bodies. A Free Church minister said to us only a few days ago, 'I would give everything I possess for a clear certainty that communication with the spirit world is possible. Christianity preaches a future life, but cannot prove it.'"

The writer continues, "Many years ago, the late W. T. Stead remarked in our hearing that 'the world's greatest need was some tangible evidence of immortality.' That, we believe, was before he dabbled in Spiritualism himself. Whether the Spiritualists are on the right lines and will eventually afford us the evidence that is now lacking we cannot say. But they would lose nothing if they would take themselves seriously and clear away the mass of oddities, trivialities, and pantomime tricks with which they have allowed their creed to become encrusted."

All true Spiritualists will cordially agree with the last fervent wish, but at the same time they will wonder why some critics seem to prefer to dwell on the less pleasing phases (which are by no means universal) rather than on the higher spiritual side of the movement.

Meetings next week:—
 Sunday:—
 Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.
 Tuesday:—
 Mrs. Cannock, L.S.A., 3 p.m.
 Mr. Vango, Stead Bureau, 7 p.m.
 Mrs. Mary Gordon, Miss Stead, Miss Scatterd, Home Circle Federation, 6, Queen-square, 7.30 p.m.
 Wednesday:—
 Miss Violet Burton, Delphic Club, 5 p.m.
 Thursday:—
 Mr. H. Biden Steele, L.S.A., 7.30 p.m.
 Rev. C. Drayton Thomas, Stead Bureau, 3.30 p.m.
 Leaf-Cohen debate, Glasgow.
 Friday:—
 Mrs. Wallis, L.S.A., 4 p.m.
 Miss Tatham, Delphic Club, 5 p.m.

DOGMATISM ON SPIRIT INTERCOURSE.

AN ANIMATED DISCUSSION.

Much interest and no little diversity of opinion were excited by the address on "Dogmatism on Spirit Intercourse" given by the Author of "So Saith the Spirit" in the Hall of the London Spiritualist Alliance on the evening of the 5th inst.

MR. HENRY WITHALL, who presided, said that there was considerable excuse for the dogmatism of the old Spiritualists, since in their day they were privileged to witness very fine physical phenomena which to-day had become exceedingly rare. He was familiar with the tendency on the part of the enthusiastic convert to dogmatise upon his experiences in a matter which, with more careful and extended investigation, proved to be far more complex than he at first imagined. In most communications there was evidence of spirit agency but at the back of them there was probably an unconscious emergence of the subconscious mind. In rare cases of fine mediumship such as the Rev. Vale Owen's, we had examples of spirit communication with the minimum of alloy. The Author of "So Saith the Spirit," who was to address the meeting, was specially fortunate in having had experience in his home through the hands of his daughters, the messages being obtained under ideal conditions.

THE LECTURER commenced by saying that he concurred in the main with the remarks of the chairman, but not entirely. The chief point on which he differed from him was the question of the subconscious mind and the place it occupied in the communications. He did not speak for the quality of other scripts, but he felt that he had ample evidence of the identity of the beings in the Spirit world who had communicated in his presence through his daughters.

In his lecture he proposed to criticise dogmatism—or dogmatic assertion—first, on the part of the opponents of Spiritualism, and then on the part of Spiritualists, taking a few examples in each case.

The lecturer, after criticising various assertions made by Mr. Magee, Mr. Edward Cecil, and Dr. Schofield, turned to what he described as dogmatism by Spiritualists themselves. He took pains to make it clear that he was not making anything in the nature of a personal attack, but had great respect for those whose statements he criticised. He did not mention names, but referred to the statements, and offered the criticism because he considered that some of their assertions were mistaken, and tended to injure the cause of Spiritualism.

He referred first to the report of an address in *LIGHT* (November 8th, 1919) in which the following passage occurred:—

"When someone came to him with a big bundle of MS. he knew he was going to be shown a script from Marcus Aurelius or Wordsworth. (Laughter.) He was absolutely sure that seventy-five per cent. of what was called automatic writing was nothing of the kind, but was simply people's own thoughts coming back to them."

The lecturer observed that it was quite a mistake to suppose that messages are not received from people who were great on earth, and who may have passed over many generations ago. The evidence he had obtained relating to such messages received in his family circle completely satisfied him that they were genuine. As to the assertion that seventy-five per cent. of what was called automatic writing was merely a sub-conscious production, he observed that some people might be unfortunate in their experiences, but he would have thought seventy-five per cent. of error a very high percentage to take.

Criticising an address reported in *LIGHT* (1st November, 1919), in which the Book of Deuteronomy was described as "a colossal fraud . . . a piece of shameless forgery"; and in which Stainton Moses was spoken of as having left Spiritualism "enshrined in simple Theism," the lecturer contended that both these statements would arouse strong hostility on the part of many otherwise well-disposed to Spiritualism, and could only do harm to the cause.

The lecturer went on to criticise some of the statements in "Life after Death," taking, for example, the passage, "Those who continue to desire earthly pleasures are earth-bound, and have to be cured, so to speak," and the further passage which refers to the suggestion that a spirit might wish for a cigar. "Take the case as one in which suggestion is used to cure the subject of his illusions . . . those who wished to exorcise his hallucination may have tried by suggestion to create the hallucination of a cigar."

In the same connection the lecturer referred to certain statements by a well-known Spiritualist, which were published in a daily paper, and were subsequently reported in *LIGHT* (17th January, 1920). One of these latter statements was: "There is no language in the spirit world; ideas flash from spirit to spirit"—another assertion being that persons in the spirit world do not have similar food and drink to those on earth, but that "they can, for new-comers, make foods and drinks apparently similar by the creative power of thought."

With reference to all these passages, he said he was satisfied that the statements in question were very mistaken. The cigar and food of the spirit world were not mere thought creations, but were fully as real as those enjoyed on earth,

and their enjoyment was by no means confined to persons newly passed over. As to language, the lecturer thought the spirits would be very amused to be told they had none, and merely flashed their ideas from one to another by thought. Different Spiritualists have different ideas on these and other matters, depending on their different experiences. The lecturer did not ask anyone to accept his ideas who was disinclined so to do; but what he objected to was the dogmatic assertion by some Spiritualists of their opinions as facts which all Spiritualists must acknowledge.

At the conclusion of the address Mr. Withall invited Mr. A. Vout Peters to speak, as he was one of those referred to by the lecturer (although not by name) as being guilty of dogmatism.

Mr. Peters said he spoke as one who had had personal experience for twenty-five years, and in sixteen different countries. He said that the point he had previously made about a spirit guide making passes over a clairvoyant's head he would re-state as being true; as also his description of the sensations of a medium when entering trance. No true mediumship could be exercised during complete normal consciousness. He considered the faculty of mediumship was an extension of the artistic nature.

Mr. Ernest Hunt, after expressing appreciation of the lecturer, said that on the question of automatic writing the lecturer's experience of "thousands of communications, every fraction of which was genuine," seemed to have been exceptionally fortunate. But it was a pity that the impression should get abroad that it might be expected as a regular thing. Experience showed otherwise, and Mr. Hunt questioned whether the estimate of the 75 per cent. that might be ascribed to subconscious action was not too low rather than too high. The subconscious was capable of wonderful powers of fabrication, dramatisation, and logical deduction from given premises. The starting point might be the idea of a message from some great name; the rest would follow, as in the case of the man who went (as noted by T. J. Hudson in his "Psychic Phenomena") to a séance where great names were the order of the day, and asked for, and received, a message from "that eminent Greek philosopher, Cantharides"! But after every deduction had been made for possible subconscious action, there still remained a most valuable residuum of script for which another explanation must be sought, and Mr. Hunt contended that the Spiritualist was in an every way stronger position if he were familiar with the psychological position, and recognised in subconscious working a pitfall for unwary investigators.

Miss Violet Ortnier thought it entirely erroneous to suggest that any form of true mediumship could be exercised as easily as "eating one's dinner." She explained that although she was a "normal medium," she found that the effort and drain upon the vitality occasioned by giving a sitting was so great as to make more than two sittings per day an impossibility without lowering the standard of evidence obtained. She agreed with Mr. Peters that no medium was entirely normal when giving sittings.

AN "ENCYCLOPÆDIA OF OCCULTISM."

We find Spiritualism and psychical research in odd company in Mr. Lewis Spence's "Encyclopædia of Occultism" (Routledge, 25s. net). It may be objected that in such an encyclopædia everything that relates to the "occult" in the way of ancient superstitions concerning were-wolves and witches and all the "cantrips" of wizards and warlocks should find an appropriate place. True enough, but we are so bent upon keeping to the sane, scientific and ethical levels of our subject that except as academic matters vampires, witch-broths, magical evocations and so forth make but little appeal to us. The modern issues are of such vastly greater import and infinitely more insistent, and they leave us little time for the by-paths of antiquity. Still there is the encyclopædia, covering an immense range of subjects which the "curious inquirer" may study with profit, howbeit we notice some statements which may give rise to dispute. The author's interpretation of the Scots term, "fey," for instance, is not that with which we are familiar.

As Spiritualists and psychical researchers we have no connection with or interest in "necromancy." Every human interest has its diseased side, of course, but we prefer to cultivate health and leave disease to the pathologists. The war and its tremendous upheavals have given us vastly more important things to think about than obeh, ju-ju, the Black Mass and mediæval magic. Still, there will always be a number of persons interested in these things as students of comparative psychology, and to these the present encyclopædia cannot fail to be of use. But we hope they will not confuse the modern movement of Spiritualism with these things. There is a remote relationship, it is true, but it may be compared with that which exists between the rites of witch-doctors and the prescriptions of the advanced therapeutists of to-day. The "communion of spirits" is in no way related to the "infernal hierarchy" except as all things in Nature are related, more or less distantly. With this disclaimer, which ought not to be necessary, we give greeting to the "Encyclopædia of Occultism," in which a special term brings into formal relationship many things in themselves ill-assorted.

G.

MISS MARIE CORELLI ON SPIRITUALISM.

By V. C. DESERTS.

The last word has been said (or so it would seem) on Spiritualism; and the "Daily Telegraph" has printed it!

The talented authoress of "A Romance of Two Worlds" and "The Sorrows of Satan" has tried to show her readers "the wonders that are possible, and also what is not possible, in the psychic or spiritual world." This is a large task; but she readily undertakes it. She says:—

"I know positively that those who have passed from this life to the next do not communicate with us, either through 'mediums' or 'automatic writing.' They have no desire to communicate, having reached a plane of comprehensive intelligence where the affairs and experiences of this little ball of dust have become a mere past dream of trifles."

In other words, a miracle has been worked upon them and has enabled them to leave behind them love and fellowship and the desire to help. Dives does not care about the future of his brethren. This is not quite convincing, and we should like to know the facts on which it is based. It is too much to accept on Miss Corelli's authority, and it would be interesting to hear how she knows it. She continues:—

"Moreover, supposing it possible for them to wish to communicate with us (which would be about as absurd as a full-grown person wishing to wear the swaddling clothes of an infant) they would not be permitted to do so. Both natural and spiritual law forbid. As well might we expect to arrive on the far away star Vega to-day and talk with its inhabitants. We are arrogant enough in our assumption of wisdom, but there is a limit even to arrogance. 'Thus far and no farther' is a Divine command, which though we may affect to despise it, holds us invincibly back from the threshold of the Great Unseen."

A Roman Catholic correspondent has recently shown that such statements are not in accordance with the Scriptures nor with the standard Roman Catholic theologians. The Rev. F. Fielding-Ould has shown that they do not agree with the lives of the Saints. But Miss Corelli may be left to settle her heresies with her own clergy.

The quotation (Job xxxviii., 11) "thus far but no farther" we have come across before, torn from its context, as it is by her. If Miss Corelli will refer to the passage she will find that it has no reference whatever to psychic matters, but is spoken dramatically of the Creator's power in setting limits to the sea. The use here made of it (as usual when texts are quoted) is to give a fictitious Biblical support to the writer's own notions. But Miss Corelli knows all about it:—

"The promoters of Spiritualism are not in a normal state of mental balance. The twin lobes of the brain are not acting in unison; the one half is out of poise, and affects the other half in a more or less degree. This is why we see the brilliant scientist in Lodge able to argue profound mathematical matters with perfect ease and lucidity, while, on the other hand, he published 'Raymond,' with all its melancholy puerility."

So Miss Corelli also knows the functions of each lobe of the brain, which is a great deal more than any physiologist of repute has ventured upon; and the "Daily Telegraph" considers that the excitement of "playing with the most awful of secrets" has led to an "evil that has now attained to proportions which make plain speaking a duty."

But the "Daily Telegraph" does not speak plainly. On the contrary, it gives very carefully and ingeniously qualified support to the position of the talented authoress. It defines that position as being "that everything about Spiritualism which is not due to the working of human psychology is due to trickery and illusion." This is a very clever statement with which, omitting the "everything," we are disposed to agree. It does not say that the phenomena have their sole origin in that psychology; though perhaps that is what the careless reader is intended to deduce. The genuine phenomena to which Sir William Crookes, O.M., F.R.S., Dr. A. R. Wallace, F.R.S., Professor Richet, Dr. Schrenck-Notzing, Dr. Hodgson, Professor Ochorowicz, Dr. Geley, Dr. Crawford, and very many other distinguished men have borne witness, are, in all cases, due to the "working of human psychology," whether that working is set in motion by discarnate personalities or not.

Of course that knocks the bottom out of Miss Corelli's dogmatic pronouncements, and cuts the ground from under the feet of the arguments that the phenomena are "supernatural" and diabolic. For if these powers of telepathy, materialisation, and telekinesis, etc., now scientifically proved to exist in human psychism are real, they must have their use and purpose, and if the simpler phases of telepathy can be shown to be possible between incarnate souls more complete telepathy must be at least possible from the discarnate. Those who consider that the phenomena are due to fraud are best left to their pleasing illusions; it is waste of time to argue with them.

The general position is beginning to define itself. As long as the phenomena were studied only in the rarefied air of pure science they produced no tangible effect in a world

which, before the war, had practically ceased to believe in life after death at all. After the war (if we can assume that blessed period to have arrived) it equally refused to breathe the yet more rarefied atmosphere of Church teaching. It mocked at the idea of a young subaltern or an old colonel "sitting on a halo while sitting on the edge of a damp cloud." It utterly refuses to believe that all love and care for mothers and widows left behind has vanished in a miraculous elevation to unknown heights of "glory." It prefers to receive evidence to the contrary.

The conflict now preparing is between those who consider only the disturbing effects on unbalanced minds and think those effects to be evidence of diabolism, on the one side; and on the other, those who maintain that the phenomena, if properly used, are the basal proofs on which may be built up a vitalised Christianity—by which men will verily believe that as they sow, they will reap, under inevitable natural law. They will see in the "supernormal" the proof of "soul" existing here and now, and when disembodied receiving the visible results of its acts under the perfect justice of those laws by which God rules the world of Spirit as well as the world of matter which is its expression.

The third parties to a dispute which bears some resemblance to Peter Simple's famous "triangular duel," are those who allow the facts to be genuine, but refer them entirely to unconscious or illusory cerebral action. These of course deny the Devil altogether, and may be left to exchange shots with those who affirm him to be the prime mover in these "thoroughly morbid and dangerous occupations of the mind" which are so confidently asserted to be increasing insanity; though that statement is not borne out by the Registrar General's returns.

The Roman Catholic clergy, being definitely committed to a personal Devil, have of course adopted the diabolic theory, and the "Daily Telegraph" signalises "a movement among the other Churches towards the Catholic standpoint." But there are among the enlightened clergy those who, like the Bishop of London, seem to have been convinced by the evidence that a man is much the same in essential character immediately after death as he was before it; and some of them at least agree with Myers that "without the psychic phenomena a century hence probably no one would have believed in the Resurrection, whereas with them there will probably be none who do not."

We regret the conflict, but look forward confidently to its issue. Meanwhile we are not altogether sorry to see these attacks. Logically, they refute each other; practically, they may stop some foolish persons from making a plaything of planchette-writing, and others still more foolish who take its vagaries as heaven-sent. Both courses are dangerous and may attract influences which, if not diabolic, are certainly very mischievous.

EDISON AND PSYCHIC TELEGRAPHY.

Under the heading "Spirit Machine," a phrase nicely graded to the kind of intelligence for which it caters, a sensational newspaper gives an account of an interview with Edison on Sir Oliver Lodge's spirit communications, in the course of which the great inventor referred to the difficulty of dealing with the "personal equation" in mediumship. It is true enough. Spiritualists are well aware of the fact. The human factor is always uncertain. Edison is also reported as saying:—

"Give me a machine, and if I get results they are worth something as evidence. It is quite possible that if the right kind of machine were used, spirit communications might be received."

The inventor added that if he personally tried anything it would be machinery. If he had to depend on the human instrument for his facts he would "quit." "As for spirit cabinets and happenings and all that," these were "dashed rot."

We may put aside this last piece of cold scientific opinion, and merely remark that so far we have had to rely on the human medium, who is not always fallacious, and is in some ways preferable to a non-human apparatus. There have been instruments and machines, but so far we have never come across one which did not appear to be a mere extension of the human medium, dependent on his presence, and affected by his vagaries. Yet we are told that an independent machine is possible, and we know that experimenters are at work on the problem. If it comes it will of course be liable to much debasement and abuse, like all other forms of machinery, but it will at least do away with much of the torture inflicted on the mind and spirit of the sensitive human instrument by crude and ignorant sensation-mongers.

We have to apologise to Mr. Percy Street, who has suffered, like so many other orators, at the hands of the reporter. In the passage from his recent address quoted in a paragraph on page 55 he is represented as stating that Dr. Lardner wrote a treatise to prove that "no vessel built of material heavier than water could possibly float." This should read "no steam vessel could carry sufficient coal to propel itself across the Atlantic." By an irony of fate the first steamer that crossed to New York carried with it copies of this treatise.

"MAN'S SURVIVAL AFTER DEATH."*

THE REV. C. L. TWEEDALE'S NEW BOOK.

REVIEWED BY REV. C. DRAYTON THOMAS.

In this edition of his well-known book, Mr. Tweedale has added several fresh chapters and further expanded it. Here is a treasure house of information for psychic students, and an ideal book to place in the hands of earnest people wishing to know the bearing of the new facts upon Bible incidents and Christian teaching. The chapter dealing with Christ's mission to the world is an excellent re-statement of theology in the light of modern thought, and towards the close of the book we find further reference to religion and the Churches. We would suggest that those wishing to speak with their religious teachers about Spiritualism should master these portions of the book; they need never then be worried in argument. Concerning materialisations the author writes with keen insight, first setting in array selected experiences of others, then adding narratives of spontaneous happenings in his vicarage, where figures were seen, sounds and voices heard, and objects moved about in daylight. He tells us:

Several times we have had the experience of the hand melting away in the grasp. Within the last two months (May, June, 1918) we have had several materialisations in daylight, all spontaneous, which we have both seen and felt, myself, my wife, and daughter Sylvia having all come in forcible contact with the materialisation, on one occasion it being observed in daylight by three of us at one and the same time (p. 381).

In writing of psychic photography prominence is given to the remarkable photograph which Mr. Tweedale obtained about midday in his own house of a figure clearly seen by his wife, and sufficiently materialised to hide in the photo that part of the piano which lay behind it. Insight into methods adopted by trick photographers is given, and contrasted with the results of genuine psychic operations. This chapter reveals prolonged study of the difficulties and possibilities of the attempt to photograph the invisible.

Perhaps it is Chapter XXII. in which readers will find the culmination of interest and wonder:—

On another occasion (17th January, 1911) a shower of articles came apparently through the ceiling and fell upon the tea-table, in the presence of six witnesses, and in good light. On 11th November, 1913, a stick three feet ten inches long came slowly through the solid plaster ceiling in presence of my daughter Marjorie and the servant, in full lamplight, and fell on the table, leaving no trace of its passage; and again, on 25th January, 1911, a solid article came apparently through the ceiling in our bedroom, in presence of myself and wife, in broad daylight, and slowly descended on to the pillow. All these objects proved to be objective and real when we came to pick them up (p. 469).

A reference to Pater's deliverance from prison when "the iron gate opened of its own accord," is followed by the narration of happenings at the vicarage when a door, which had just previously been carefully locked and doubly bolted for additional security, was burst open in sight of three persons standing close by, and on examination revealed "the two bolts and the lock bolt sticking out from the side of the door, just as though the door were locked and bolted," although the door jamb and metal sockets sunk therein were perfect and uninjured in any way. (page 464).

Mr. and Mrs. Tweedale would seem to provide the psychic conditions favouring unusually good spontaneous phenomena:—

These manifestations continued several years with varying degrees of power, frequency, and interest, up to about a year ago, when there began to be a marked falling off, though occasionally we still get remarkable manifestations. This occurred so late as April-June (1918), when a wonderful materialised apparition appeared seven times, six times in daylight, seen on one occasion by my wife, myself, and my son together, and on others seen, heard and felt, by myself, wife and daughter, also in daylight. These experiences have covered the whole range of psychic phenomena: apparitions, materialisations, etherisations, lights, pillars of fire, the direct voice, very loud and in daylight, appearances of animals, automatic writing, psychic photography, movements of furniture and other objects, volleys of bell-ringing, remarkable warnings and prophetic forecasts of coming events accurately fulfilled, sometimes to the day, hour and minute, and many evidential messages from my "dead" relatives and friends (page 218).

The result within himself of his studies and experiences is summed up thus (page 220):—

"It has been such a lifting of the mental horizon, such a letting in of the heavens, as Gerald Massey truly says, that the change may be likened to being reared in a dungeon by the light of the candle, and then suddenly being allowed to go out on a starry night, for the first time, and see the stupendous mechanism of the heavens all aglow with the glory of God."

* By the Rev. Charles L. Tweedale. Second edition. Grant Richards. 10/6 net.

No praise is too great for this admirable compendium of fact and illustration. The book is worthy of a careful study, and its frequent comparison of present-day happenings with the Sacred Records will do much to illumine the latter and enable the thoughtful and devout to realise more fully "the ways of God with men," whether in ancient days or in the present.

I know of no single book on the subject which is so comprehensive, so instructive, and so well worth its price as this.

MR. C. M. HORSFALL'S PSYCHIC PICTURES.

The great feature of the last social meeting of the L.S.A., held on Thursday, the 12th inst., was the exhibition by Mr. C. M. Horsfall, who is well-known as a successful portrait-painter, of some thirty or more psychic pictures produced through his mediumship. Even more interesting than the pictures themselves, with their wonderful effects of curve and colour, were the explanations conveyed to the artist of their mystic significance. Mr. Horsfall informed us that his first introduction to Spiritualism occurred after his return from Ruhleben, when he was invited by Mr. H. M. Field to attend a séance at which the medium told him that he possessed the gift of automatic painting. The same assurance was given him on two subsequent occasions by other mediums, with the result that he was induced to make trial of its truth. Asked to bear in mind the meaning attached to the principal colours employed—pink for love, yellow for wisdom, blue for spirituality—and the fact that the number seven stood for Divinity and six for perfect humanity, it was not difficult for Mr. Horsfall's hearers to follow the various interpretations. We saw typified the yearning of humanity for the Divine light and its slow progress and alternating harmony and disharmony with the Divine purposes. One picture, of the meaning of which, when it was executed, Mr. Horsfall had no idea, represented the outpouring of the human soul in prayer. The thought suggested was that knowledge was worthless if shut in; it was only of value if it could find some outlet, however small, through which it could break forth into waves of human sympathy.

Mr. Vout Peters, in a few words of appreciation, alluded to the significance of the fact that in many of the pictures the Divine light was represented as in immediate contact with darkness. In all mystic literature (he said) were found references to the great light which was darkness and the great darkness which was light. The earlier drawings shown by Mr. Horsfall reminded him of a recurring experience in his own childhood when, in a condition of semi-sleep, he saw cosmic movements resembling those depicted, and felt at the same time an extreme sense of his own smallness. He was glad to have been present at a demonstration which called attention to the fact that our Spiritualism was something more than getting into touch with our departed friends—that it was meant to help us to realise that we were spirits linked with the Divine Mind and destined to progress eternally towards perfection.

A hearty vote of thanks was accorded to Mr. Horsfall at the close. The exhibition and descriptions were preceded by a beautiful pianoforte solo by Mr. Field, well fitted to attune the minds of those present for what was to follow.

D. R.

UNION OF LONDON SPIRITUALISTS.

ANNUAL SOCIAL AND DANCE.

A very large gathering, and a happy re-union of all Spiritualists marked the annual social and dance of the Union of London Spiritualists, held in the Holborn Hall on Monday last.

Amongst those present were Mr. Richard Boddington (president), Mrs. Mary Gordon and Mr. A. T. Connor (vice-presidents), Mrs. Ennor (Hon. Secretary), Mr. and Mrs. E. Clegg, Mr. Harry Boddington, Mr. Arthur Hough, Mr. Percy Smythe, Mr. and Mrs. Ellis, Miss Sander, Mr. Vout Peters, Mr. and Mrs. Horace Leaf and Mrs. Neville.

Twenty-four societies were represented. The gathering was so large and successful that it will be a problem next year to find a hall sufficiently large. An excellent programme of songs and recitations was carried out, interspersed with dances. All concerned are to be congratulated on the success of the evening.

COMING EVENTS

(FOR DETAILS SEE ADVERT.)

- March 2nd.—Mr. Ernest Hunt, Lecture, Marylebone.
- March 3rd.—Britton Memorial Meeting, Manchester.
- March 9th.—Mr. Horace Leaf, Lectures, Mortimer Hall.
- March 11th.—Conan Doyle-McCabe Debate, Queen's Hall.
- March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

TO-MORROW'S SOCIETY MEETINGS.

Marglebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Ernest Hunt. February 20th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Horace Leaf; 6.30, Mr. Ernest Meads. Wednesday, 25th, 7.30, Mr. Robert King.

Church of the Spirit Windsor-road, Denmark Hill, S.E.—11, Mrs. A. De Beaurepaire; 6.30, Miss Violet Burton.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. R. King.

Walthamstow.—342, Hoe-street.—7, Mr. T. Davis, clairvoyance by Mrs. Connor.

Levensham.—The Priory, High-street.—6.30, the Rev. Mrs. Susanna Harris.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Pulham. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—7, Mrs. Mary Crowder. Thursday, 8.15, address by Rev. W. Piggott.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6.30, Mr. A. Vout Peters. 26th, 8.15, clairvoyance.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 25th, 8, Mrs. Neville. Sunday, 29th, 7, Mr. R. Boddington; public circle after service; Lyceum at 3.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. Richard Bush; 6, Mr. G. R. Symons. Wednesday, 25th, 7.30, Mr. Horace Leaf; doors closed at 7.35. Healing (as usual) except Wednesday.

Holloway.—Grove-dale Hall (near Highgate Tube Station). To-day (Saturday), Repeat Performance by Lyceumists of the Fairy Play, "A Disappointed Fairy"; Tickets 1/- and 1/10 (including tax); doors open 7 p.m., commence 7.30 p.m. Sunday, 11 and 7, Mrs. Mary Gordon. Wednesday, 25th, Mrs. Podmore. Sunday, 29th, at 11, Mr. Ernest Meads; 7, Mr. Taylor Gwinn.

Brighton.—Athenaeum Hall.—11.15, Mr. Wm. Ford, hon. sec., S.C.S.L.D.C.; 7, addresses by Mrs. P. R. Street and others, descriptions by Mrs. Street; 3, special Lyceum session at 1, Upper North-street; Mrs. P. R. Street, President, S.C.S.L.D.C., and Mrs. Taylor, Treasurer.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, special Lyceum Service and Lecture, Mr. John Jackson; 7 p.m., Dr. W. J. Vanstone. Monday, 7.15, and Tuesday, 3 p.m., special visit of Mrs. Neville. Thursday, 7.15, public meeting for inquirers, questions and clairvoyance. Lyceum every Sunday, 3 p.m. Forward Movement, see advertisement.

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NOTES BY THE WAY.

"Spirit Messages" is the title of a book which in a former edition we noticed in *LIGHT* of January 27th and February 10th, 1912. It was then published by the Austin Publishing Co., Rochester, New York. The new edition is issued by the Christopher Publishing House, Boston, U.S.A. (price one dollar, fifty cents). We dealt with it very fully at the time, and cannot now afford it anything like the same amount of space, as it does not appear that an English edition is in existence. The author is the late Hiram Corson, M.A., LL.D., Emeritus Professor of English Literature in Cornell University, and the messages which he gives, after an able introduction—in itself a graphic epitome of Spiritualism in its best and truest sense—were received through the mediumship of Mrs. Minnie Meserve Soule, the same lady, we believe, who is associated, as "Mrs. Chenoweth," with the investigations of Professor Hyslop. Amongst the departed men and women from whom the communications purport to have come are Robert Browning and his wife, Alfred Tennyson, Walt Whitman, Henry Wadsworth Longfellow, F. W. H. Myers, Phillips Brooks, Goldwin Smith and Gladstone. What can we say, knowing something of the difficulties of communication, the coloration of messages by the mind of the medium, and the still vexed problem of identity, howbeit we hold identity in some cases to be fully proved? Even now we doubt if the state of public education on psychic subjects would make this a suitable book for popular study.

* * * *

One may recognise the style and manners of a near friend who communicates from beyond the bourne. But who is to decide the question in the case of the great men whose lives and works are publicly known? A good literary artist could compose messages in which each of the famous people would speak as he did in life. Andrew Lang, in his "Letters to Dead Authors," has shown that conclusively, for he mimics the style of each with consummate skill. That is why we said once in these columns that too close a similarity to his literary style in a spirit message from a great author would make us suspicious. The famous do not talk like that in their everyday life. Tennyson, who wrote "Tears, idle tears," and "Crossing the Bar," never used that exquisite diction in discussing his rheumatism amongst his friends. Professor Corson firmly believed in the authenticity of all the messages, and he was quite probably right. He was a man of great distinction himself, and knew some of the celebrated people whose messages he quotes. But obviously we cannot presume to pronounce upon them. When we read them eight years

ago we saw nothing in particular to arouse suspicion of their genuineness. Gladstone talks in something of his old style, but a few of his phrases and those of other famous people do not sound quite like them. How should they, seeing how much spirit communicators have to rely for their verbal utterances on mediums and sitters in conditions of which while on earth we know little or nothing? It is a book calculated to create wide differences of opinion, and there we may leave it, merely remarking that the book is now far more presentable than in the old edition, which showed painful traces of careless editing.

* * * *

There have been so many allusions to Galileo in connection with the attitude of scientific and religious orthodoxy towards the Spiritualist, that we think it of interest to transcribe here the letter addressed by Galileo to Kepler:—

"What wilt thou say of the first teachers of the Gymnasium at Padua, who, when I offered it to them, would look neither at the planets nor the moon through the telescope? This sort of men look on philosophy as a book like the *Æneid* or *Odyssey*, and believe that truth is to be sought not in the world or nature, but only in 'comparison of texts.' How would thou have laughed when at Pisa the first teacher of the Gymnasium there endeavoured, in the presence of the Grand Duke, to tear away the new planets from heaven with logical arguments, like magical exorcisms!"

And here is the answer of Kepler:—

Courage, Galileo, and advance! If I see rightly, few of Europe's eminent mathematicians will fall away from us; so great is the power of truth.

SPIRITUALISM AND THE PRESS.

Press interest in Spiritualism not only grows in extent, but is also tending to become more and more sympathetic. Evidences of this sympathy are likely to come to the surface in surprising ways before long, but on this point we are not able to speak more explicitly at present.

In the meantime, we observe with interest that the "Weekly Record" (Glasgow), is publishing a series of articles "What Spiritualism Really Is," by Mr. George H. Lethem, J.P., formerly Editor of the "Daily Record," and other important newspapers, and one of the founders of the National Union of Journalists. Mr. Lethem tells how he proved for himself survival after death, and gives a reproduction of a psychic photograph (taken in Glasgow by the Crewe circle) of his son, Lieut. John Lethem, who was killed at Paschendael.

Mr. Lethem writes:—

"I know that John lives, just as surely as I know that certain of my friends live in Australia. I can write or cable to Australia and get answers from my friends which I recognise as coming from them. I can communicate with John and get answers, which, in the same way, I recognise as coming from him. Sometimes I can hear him speak and recognise the tones of his well-remembered voice, which is more than can as yet be accomplished in communications from Australia."

Mr. Lethem, whom we have had the pleasure of meeting, is now one of a continually increasing number of journalists who, having been convinced of the reality and importance of psychic facts, are beginning to make public testimony of their knowledge.

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SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

II.—MATTER, ENERGY, AND MIND.

In the last article it was shown (setting aside philosophical attempts to show the essential unity of Matter and Energy), that the inorganic world presents to us three kinds, or modes, of existence which, considered in relation to our senses, are quite distinct. They are Matter, Energy, and Mind. In the inanimate world Mind is manifest as universal, omnipresent, and immanent, mathematical law. This law directs all the energies inherent in Matter which produce the various kinds of elemental atoms and their groupings, which make up all the inorganic stuffs that we know. This Mind, in so far as it is intrinsic to the atoms, is unconscious. It never varies, but it reacts differently on the different materials presented to it. Inherent laws which we do not fully understand determine far-reaching changes; for instance, the metal iron, presented with minute quantities of carbon, manganese, or chromium, makes alloys of varying properties known as steels. The Matter is one thing, the dynamic energy or constituting force is another, and the mathematical law is a third—they are distinct in nature, but combined in whatever substance we may examine.

Ascending one step—the plant-world shows the same tripartite essentials, but Mind is raised one degree—it appears as organising power as well as chemical law. It makes roots, stems, leaves, flowers and seeds. It has within it the secret of Form—the immanent Idea of the perfect flower of each species. Physically the flower is about 90 per cent. water derived from the soil, about 8 per cent. carbon derived from the air, and about 2 per cent. mineral salts. The vital dynamism—the organising power—which is still of the nature of Energy, (a) makes the immense number of various kinds of cells from inorganic raw material, (b) combines them into the tissues of the plant, (c) builds those tissues into beautiful forms, and creates their colours and scents. As it works from the inside of the cells, it is itself, in a sense, cellular, and is a long step nearer consciousness. The Idea which directs this energy is, of course, as far as the plant is concerned, quite unconscious, and it seems to have an exuberance of life which breaks out in all kinds of variations which have no relation to the benefit of the plant itself. Whether it is unconscious as Creative Will (as Schopenhauer thought) is quite another question for which we have no other data than the Psalmist's argument, "He that made the eye, shall He not see?"

In the animal kingdom subconscious mind rises another degree. There is still the same material substratum with all its inherent chemical and physical laws; there is the organising energy which Dr. Geley calls the vital dynamism, creating the tissues of the body, maintaining the organic functions of nutrition, growth, and reproduction; and there is the Directing Idea which moulds these into higher ideal forms than those of the plant. The raw material which is thus built up is no longer directly taken from the inorganic world; food is always essentially vegetable even for the carnivora, for they eat the plant-feeders, and the material nutriment being of a higher order than the inorganic, the animal dynamism can raise it one step higher. Definite consciousness, distinct from mere reflex action, now appears: the animal develops organs of consciousness—a nervous system, a brain, eyes, and ears. The Directive Idea is working towards a higher ideal than the plant—it is working towards consciousness.

But it has yet higher functions. It not only creates the individual animal, it also produces variations, and an environment which results in an orderly evolution. In the first chapter of "The Origin of Species," Darwin says, "Variability is governed by many unknown laws." Later biologists with less than his genius and scientific modesty have gone beyond this, and while insisting in one sentence on the universal operation of Law, have in another actually imputed to Variation an origin in Chance. They have supposed that small variations favouring survival, but arising by chance or by the influence of the environment, have been developed by an infinite number of infinitesimal, but cumulative changes into distinct species and genera. Not only so, but they have referred the obviously æsthetic results of the Directive Idea—the purely ornamental characters which are useless to the creature, the marvellous colouring of birds and insects—to sexual selection alone. They have reduced the rest of evolution to the "Struggle for Existence" against an adverse environment and natural enemies.

This is the Evolutionary Theory as currently accepted to-day. It takes its departure from Chance, it refers Mind to chemico-physiological reactions, and it ignores the supernatural facts altogether.

The distinguished writer to whose work I owe these sketches has filled up the gap which Darwin left in the Evolutionary Theory: he refers variability to a psychic energy and a Directing Idea. He regards Evolution as a continuous process of developing Consciousness. In previous articles (*vide* LIGHT, pp. 26 and 35) I have given a brief summary of his outlines for the scientific psychology which gives a rational explanation of normal as well as supernormal phenomena.

The primary factor in Evolution is psychic—a forming, creative Mind internal to Matter, which in its lower forms

acts as blind impulse (Bergson's famous "vital urge" or "*élan vital*"), and in its higher forms produces variations on which the secondary factors of natural selection and adaptation to environment work to develop or repress these variations. They are the mechanism of evolution as distinct from its primary motive power.

It is not denied that species are transformed, but this transformation does not take place by endless small change cumulative in their effects. It really takes place by abrupt variations due to the psychic mechanism, and the characters of these variations remain fixed in their main outlines as long as the species lasts at all. There is a general progress from the fish to the reptile, from reptiles to birds and mammals; accompanied by general increase of consciousness, and this progress from unconsciousness towards consciousness is produced by a *psychic* cause.

Our three essential categories—Matter, Energy and Mind—are still the framework of "being," but we see Matter as more complex in the plant than in the mineral, and more complex in the animal than in the plant; Energy as vital and cellular as well as mathematical and atomic; and Mind slowly increasing towards Consciousness in the creature, under the control of the Directive Idea, which is, however, always subject to the limitations of the material and of the organism in and by which it acts in the world.

Thus, keeping within the limits of our senses and without considering whether Matter and Energy may not be essentially identical in a world transcendental to this, we see the whole of evolution as a process in which the mechanical concepts of adaptation and selection are secondary factors, the primary motive power being psychic in its nature. This is the first step towards a scientific Spiritualism.

AN INCIDENT AT A WRIEDT SEANCE.

C. E. B. (Colonel) writes:—

I read in LIGHT of the 7th instant, the account of a sitting with Mrs. Wriedt, at which Sir Alfred Turner purported to manifest.

There was an episode that occurred at a sitting I had alone with Mrs. Wriedt in December, 1919, with which Sir Alfred Turner was indirectly connected, and which may be of interest to your readers. The first voice I heard gave his name at first very indistinctly, as "General T-r-r-r, T-r-r-r," and then, loudly, "Turner; you have relations of that name." I said: "Yes, but you are not he." "No, I only said that to help you to get the name."

Now, this was correct, as a barrister named Turner married a cousin of my mother, and I had stayed with the family when I was going up for my entrance examination for Woolwich.

The voice then discoursed about Burma, the Burma of 1885-87; and then discussed the social condition of the world caused by the late war.

During this conversation, I happened to address the speaker as General Turner. Mrs. Wriedt apparently caught the name for the first time, and jumped to the conclusion that it was General Sir Alfred Turner, whom she had known in life, and with whom she had had many sittings.

She greeted him with effusion, saying: "Dear Sir Alfred, is that you? I am so very pleased you have come, etc. . . ." The voice answered suitably, but rather confusedly, and then, in a clear, rapid undertone, these words were spoken to me: "I am not really Alfred, I am George; but it's no use explaining; it would take too long, and she'd never understand."

I cannot overstate the impression of "naturalness" conveyed by this episode; it was exactly the words and manner of a well-bred person, who finds his identity mistaken, but has not the time to enter into a long explanation.

AGAINST THE TELEPATHIC THEORY.

Mr. Gavin N. Hamilton, J.P. (of Falkirk) relates the following experience as negating the telepathic theory:—

On the 6th inst. there was present at a meeting here a Mrs. Johnston, of Glasgow, who has developed the gift of clairvoyance, having until recently been a stranger to the subject. After giving a series of descriptions of extraordinary accuracy, she turned to me saying, "You work amongst books," which I denied, not recognising such a description. She replied, "You counted columns of figures in a book last week." I admitted the truth of this, and she went on to say that I had both blotted a page, and made an error in my figures. I was so sure of the contrary that I denied that emphatically, but on turning up the account book later, I found, to my intense surprise, she was correct in both instances. How could telepathy explain this?

THE REV. ELLIS G. ROBERTS.—We learn with very great regret that our able contributor and correspondent, the Rev. Ellis G. Roberts, has had to undergo an operation for the removal of an eye, and will for a short time have to suspend his work. We hope to hear not only that the operation is successful, but that it has given him relief from the eye trouble from which he has long suffered.

HOMES IN SPIRIT LIFE.

A COMPARISON OF MESSAGES REGARDING HOUSES AND ENVIRONMENT.

By H. A. DALLAS.

Rev. G. Vale Owen's Script: Houses. "These houses have not been raised mechanically, but are the outcome—the growth, if you will—of the action of the will of those high in rank in these realms, and so of very powerful creative wills."

"From each structure he would read not its character so much as the character of those who built it and those who inhabit it. Permanent they are, but not of the same dull permanency as those of earth. They can be developed and modified and adapted, in colour, shape and material according as the need should require. They would not have to be pulled down and then the material used in rebuilding. The material would be dealt with as the building stood. Time has no effect on our buildings. They do not crumble and decay. Their durability depends simply on the wills of their masters, and so long as these will the buildings stand, and then are altered as they will."

—"Weekly Dispatch," February 1st, 1920.

Extract from spirit teaching received through Mrs. Minnie E. Keeler, reported by Mr. Prescott F. Hall in the American Journal for Psychical Research. This lady, we are assured, had read very little Spiritualist literature. December, 1919:—

Houses. "Houses exist in the spirit world. Each one builds his own house there, or finds it built and ready for him as the result of his previous life on earth. He lives in this house until he moves on to another sphere; and it is then occupied by a person who has not the power to build for himself. If it is not so occupied, it decomposes and disappears as the person moves on; and before then it can be pulled down by the person's will. Otherwise it is quite as stable as a house on earth; and lasts until the person has completed building his house in the next sphere.

"The person may find that his house contains certain records of his childhood on earth, which may be in the form of pictures. These pictures are not visible to other spirits, and may be replaced by other pictures if bad acts of which they are the subject are repented of." (Page 687.)

"Mental pictures are not entirely imaginary as they create real objects in the spirit world." (Page 690.)

Extract from "Visions," by Stainton Moses:—

[S. M.] I want to ask whether those scenes were real—I mean, in the same sense as scenes in our world?

[Spirit Answer] In precisely the same sense. The scenes of the world of spirit, and the surroundings of the spirit in any sphere of its existence are just as real as are the scenes and surroundings of your earth. Each is impressed upon your own spirit; each is the result of your own state. They would not be real to you in your present state; they were real to you in spirit as you visited them; just as those scenes are not real to us. (Page 11.)

[S. M.] These scenes you say are real—material?

[Spirit Answer] No; but real. What you call material is nothing to us. Just as the scenes that surround you depend on yourself, as, for instance, in respect of colour, so are these scenes that you have visited externalised by the spirit who dwells among them. With us it would be impossible for a spirit at peace with itself to dwell in the midst of desolation and confusion—even as the vain ones could not dwell in the Valley of Rest.

[S. M.] In fact, then, a spirit makes its surroundings and that is the meaning of the assertion so often made that we are building our houses in spirit-land now.

[Spirit Answer] Yes, just so. You are making your character, and according to your character will be your home and its surroundings. That is inevitable. All gravitate to their own place. Those flowers and gems, and tinsel fripperies, the mirrors of the Vain One, and the peaceful calm of the Valley of Rest, these are but externalised symbols of those who dwell there. They are their type. (Page 21.)

Extracts from "From Matter to Spirit," by Mrs. De Morgan:—

"According to the belief of most thoughtful men we are, even in this earthly life, the architects of our own surroundings; external nature supplies the cause whose effect is produced through the senses and brain, according to a type or idea in the mind, and the susceptibility to impressions from outward objects varies in quantity and in relative proportion, and forms the distinctive character of each individual." (Page 209.)

[Question] Are the houses and the fountains and the other beautiful objects real and palpable to you as the objects on earth are to us?

[Answer] Yes, yes.

[Question] Are there really pictures of your family in your house?

[Answer] They are pictures on the walls of memory.

[Question] Is the whole symbolical . . . ?

[Answer] All in my soul, that is the house. And they are external as they project themselves from the inner. . . .

[Question] Do you mean that things in your degree are as real to you as the outward objects in our state are to us?

[Answer] Can you not see that as soon as the life principle in trees and flowers becomes external it is real to you, but is in fact no new creation? The painter, sculptor, or poet, as rapidly as they embody their ideal on canvas or in marble—I cannot express all I would, but the fact of them embodying any existing ideal, however high or low, awakens a more perfect life of conception deeper in the soul: thus here, as well as there the arts are living and external progressive realities." (Pages 197, 198.)

Extracts from "Realities of the Future Life," by E. L. B. S.:—

"We have such changing pictures and most beautiful sometimes they are. . . . They are real pictures, for I have visited some of the places given on our walls. . . .

"Our houses are like ourselves: we fashion them with our thoughts and the subjects most dear to us. Some houses are more substantial than others. . . . Our minds construct our buildings. . . .

"All who inhabit the several houses are of the same mind, and in some respects character; though there are diversities which increase the beauty of the building.

"The houses we inhabit increase in beauty and purity. . . . It is difficult to convey to your minds the reality of our homes in the spirit-land, which are not material in the sense you understand.

"Heaven is a real place, much more real than I supposed it to be.

"The home I visited was inhabited by one who on earth was known to me. I found him in his library among his books; pictures were on the walls; these pictures were symbolical of his life, and changed often. . . . He had the home which he had fashioned for himself; his thoughts built and furnished it." (Pages 69 to 73.)

Extracts from other sources might be added, but these may suffice to enable us to make comparison. With a certain amount of diversity we recognise a considerable agreement in these statements, drawn from independent sources. Can we form any notion as to the significance of this repeated statement that the will or thought makes the habitation and environment, and can we reconcile it with the message received by Mrs. Minnie Keeler to the effect that "mental pictures are not entirely imaginary, as they create real objects," and the statement quoted from Mrs. De Morgan's book, "From Matter to Spirit," "They are external as they project themselves from the inner"? The statements made to Stainton Moses also refer to this externalisation. In the latter case it is stated that the process of externalising is the same as that which we continually exercise now in our present state.

The environment impresses our minds and the impression thus received is our physical universe. The messages do not claim that the environment in that state is wholly subjective any more than it is in this; but they suggest that the "thing in itself," the force or substance which impresses us, is seen and known only as our mental and spiritual faculties are able to apprehend it, and that this capacity varies according to our state of development and characters. Probably the force or substance of the next state being much more subtle and ethereal than what we call matter in this state, is far more responsive to thought and much more pliable by will power.

Already in such experiments as those of Dr. Geley we see "l'idée directrice" moulding the strange substance that exudes from the medium's body and creating forms by some unseen energy. It is not, therefore, fanciful to accept the view that will and thought can be as creative when the spirit is no longer subservient to the physical limitations which make labour so arduous here.

The varying faculties of individuals will doubtless contribute to diversity over there, as is suggested in Mr. Vale Owen's script; but whilst differentiation is one of the marks of progress in evolution, co-operation is not less so. The study of the evolution of life on this planet gives us the principles which we may expect to find at work in a future state. Therefore we might naturally expect to find groupings of similar minds in co-operation, and to recognise in these grouped fellowships a vast amount of differentiation, which will enrich the harmony of this fellowship. This is in agreement with the teachings given in various communications.

BE wisely worldly, but not worldly wise.—FRANCIS QUARLES.

"RACHEL COMFORTED."—We are informed by "Rachel" that the remarkable communications from her departed son, "Sunny," some of which were given in the volumes of LIGHT for 1916, 1917, and 1918, will shortly be published by Messrs. Hutchinson. The messages were received nineteen years ago, "when they were considered too amazing and too far in advance of the times to give to the world." "Rachel," who is a literary woman, gave several years of her life to the quest of psychic facts, and received the messages in the privacy of her own home without the aid of any professional mediumship.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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CLAMOROUS DAYS.

"A TORRENT OF SPIRITUAL CHANGE."

In a leading article on the significance of the fact of Dr. Jowett having preached in Durham Cathedral at the invitation of the Dean, Bishop Welldon, the "Evening News" remarks:—

This event is an omen; and a sign. It is an omen and a sign that we live in a world that is changing swiftly and tremendously. The break-up of the Roman Empire was a torrent of material change. We are probably to witness, and before long, a torrent of spiritual change.

There's many a true word spoken—even in the columns of popular newspapers! A torrent of spiritual change is even now upon us, although the custodians of many of those old institutions and traditions that it will ultimately overwhelm seem to be strangely blind to its coming. After reading some furious diatribes by certain priests and theological writers against Spiritualism as a deadly enemy of the faith, we chanced upon an advertisement of Dr. Ellis T. Powell's "Psychic Research in the New Testament" with its sub-title, "Scientific Justification of Some of the Fundamental Claims of Christianity." That is the object and meaning of Dr. Powell's scholarly little book—to provide "scientific justification for some of the fundamental claims of Christianity." How the historian of the future will smile over the ignorant perversity that has dogged the steps and bitten at the heels of our new science!

Amongst our news cuttings was an article by a leading Rationalist "exposing" Spiritualism, but at the same time making a side attack on one of our religious opponents, broadly hinting that the theologian's "devils" are as mythical as our spirit world, each having an identical source in the ignorance and superstition of the past!

We might almost be content to stand by and simply hold a watching brief in the case! But of course, as between Spiritualism and Materialism, the issues are clear. "Is human survival a fact?" "Yes." "No." There is no ambiguity, no sophistry, no metaphysical word-spinning about it, until that thing of shreds and patches which passes to-day as Theology (the "noblest of the sciences") comes in, and in the witness box "thinks" and hesitates and "doesn't know," and seems generally incapable of giving a clear answer to any question that is put.

We feel that we can afford to regard the present events with composure and satisfaction. For many years we have been calling the attention of the outside world to the importance of Psychical Research and its discoveries, and our patience seems on the point of being rewarded at last. That the recognition should come in any circumstances but those of hostility, contention and dismay no one with any knowledge of the world's history could possibly have expected. Certainly we never did. We expected tumult, and we are getting it. History is repeating itself in the old fashion.

There is a passage in Oliver Wendell Holmes' "Professor at the Breakfast Table" which may come in appropriately at this point. We have quoted it before, but it will bear repetition:—

You don't know what plague has fallen on the practitioners of Theology? I will tell you then. It is Spiritualism. While some are crying out against it as a delusion of the devil, and some are laughing at it as a hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware. It needn't be true to do this, any more than Homoeopathy

need, to do its work. The Spiritualists have some pretty strong instincts to pry over, which no doubt have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes in a shape it little thought of, beginning with the snap of a toe joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life.

Dear Professor! His words read like prophecy to-day. We have given the quotation without any attempt to soften down certain little asperities by omitting them, as for example the reference to "the snap of a toe-joint." Even the bitterest opponent of the subject to-day would not repeat that ineptitude, which proceeded in the first instance from a great scientist of the past. Even the man in the street knows better than that—to-day.

"It need not be true," says Dr. Holmes, to do all the work which it has done and is doing. We will let that pass, too. We know that it is true, and that the test of a truth is that it shall "work well." We are content to rest our case on that test. Our Spiritualism has permeated the thought of the time for two generations; it has liberalised theology and reacted in many ways on conceptions of the future life. And now it is coming nearer home: it is entering into its final abiding place, the general heart and mind of humanity, and if the result is rather comparable to the arrival of an earthquake, we must remember what a tremendous incrustation of old popular errors and traditions has to be broken up and penetrated by the process, and refuse to be alarmed.

THE "DAILY TELEGRAPH" AND SPIRITUALISM.

An admirable reply to the criticisms of Miss Marie Corelli and others appears in the "Daily Telegraph" (February 21st) from Mr. Henry H. Lane (Cowes, I.W.).

Mr. Lane remarks on the prevalence of two statements in such criticism as is offered:—

- (1) A grudging admission that the phenomenon of telepathy is worthy of investigation.
- (2) That people are being driven into insanity by Spiritualism.

As regards the two hemispheres of the brain, on which Miss Corelli founded her main argument, he writes:—

Medical literature does not reveal that the passive hemisphere is other than a mass of brain matter lying fallow, unimpressed by ideas of any kind. For this reason eminent neuropaths have endeavoured to educate into activity a corresponding centre in the second hemisphere when a portion of the active has become diseased. According to Miss Corelli this would mean correcting a tendency to insanity by still further insanity. In short, Miss Corelli assumes more than the most eminent brain specialists are willing to admit. The precise nature and functioning of that second hemisphere has therefore not yet been ascertained in such a way as would enable anyone to dogmatise. Just because we cannot build arguments on false premises, either for or against, I think that all these assertions are no more than mere bubbles of that hysteria which "Lucretius" seems to find only in the camp of the Spiritualists.

Mr. Lane has no patience with "Lucretius," another critic. He says:—

Finally, the contention that Spiritualism reveals only a material heaven impresses me as nonsense. The heaven revealed in the Book of Revelation, then, is also a material one; so are the visions of Swedenborg. What kind of heaven does "Lucretius" anticipate? A mere ocean of blue and himself floating about? Is it feeling good? Or does he conceive rather of possessing a mental organisation, with faculties corresponding to the five senses, which naturally will be duly exercised in a world of sights and sounds? Let us get at the facts. They begin with telepathy. Until we can explain this, let matters remain in abeyance.

It is refreshing to encounter clear thinking such as Mr. Lane exhibits.

CONAN DOYLE-McCAHE DEBATE.—The L.S.A. has no tickets left for this debate, either reserved or unreserved.

LADY J., a correspondent, has received a message containing the imperfect address, "Hammond House, London." Can any of our readers assist in finding its whereabouts, if there is such a house?

FROM THE LIGHTHOUSE WINDOW.

In view of the Conan Doyle-McCabe debate on Thursday, March 11th, it has been judged advisable to hold no meetings at the rooms of the L.S.A. on that date. Dr. Vanstone's series of lectures will, instead, be carried one week further into May—viz., to the 20th—instead of ending on the 13th, and the closing "social" will be transferred to the 27th.

The Delphic Club is holding a series of social Sunday evenings every fortnight.

Mr. Herbert J. Rider, the hon. secretary of the Psychical Research Society in connection with the Working Men's College, St. Pancras, informs us that Dr. V. J. Woolley, a member of the S.P.R., is to lecture before the members on "Multiple Personality" on March 3rd at 8 p.m. Visitors are welcome to attend.

Sir A. Conan Doyle records in the "Sunday Express" (February 22nd) a notable experience with the crystal. He says: "I was at Harrogate recently, and among the people I met there was a lady—I say 'lady' in view of her status and education—who showed me a crystal. She placed the crystal in a dark handkerchief, and gazed at it for a few minutes. Suddenly she said, 'Look! A message for you!' I myself then looked at the crystal and saw, clearly enough, a message from Raymond to his father, Sir Oliver Lodge. I have forwarded the message."

We owe to the courtesy of Mr. Harry E. Tudor, a New York publicist, who informs us that he is a sincere student of psychological matters, a number of cuttings from New York journals descriptive of their reporters' interviews with Sir Oliver Lodge, when the vessel in which he sailed arrived in Brooklyn Harbour (now rather more than a month ago). They are, as Mr. Tudor remarks, "deliciously American." While on the whole they appear to represent pretty faithfully Sir Oliver's views, as we know them, regarding Spiritualism, the atomic energy and the ether of space, the language in which they are conveyed hardly seems his, and the reporter who makes him responsible for the statement that he had had no experience with professional mediums, clearly misunderstood him.

The Rev. Arthur Pringle, writing in the "National News" on "Messages from the Dead," in the usual tone of condemnation, has this significant comment: "This brings us back to the present duty of the Churches. When are they going to scrap their obsolete eschatology, their impossible ideas of Heaven and Hell, and present a sane and intelligible conception of the life after death? This, after all, is at the root of the matter in nine cases out of ten."

Much interest is being displayed in the course of lectures to be delivered by Mr. Ernest Hunt, the first of which is to be held at the Marylebone Studios on March 2nd. Mr. Hunt, who is speaking on a subject on which he is an expert, is bound to be worth hearing. Particulars will be found in our advertising columns.

Mr. H. H. Lane, in the "Daily Telegraph," whose letter we notice elsewhere, remarks not only that Spiritualism is charged with causing insanity, but that he fully expects to read that the present crime wave can only be accounted for by Spiritualism. But the thing had actually occurred before his letter appeared, for we had observed in a weekly paper an article by a so-called "psychic expert" making this same charge. We can afford to let the enemy persevere in this direction without undue concern, because ultimately the *reductio ad absurdum* is reached. We recall the sarcastic lines of a century ago, "What makes the price of beef and pork to rise, What fills the butchers' shops with large blue flies?" In this case, of course, it is Spiritualism.

The most astonishing of all Press remarks are those of "Dagonet" in the "Referee." His "contention is that Spiritualism is opposed to common-sense, that its whole history is a record of fraud and imposture and self-deception, that it is a fruitful cause of not only mental disturbance, but of insanity." Well; there is scarcely one great discovery, whether the locomotive, gas-lighting, electricity, or the spectroscopic, which did not at first excite the ridicule of self-constituted apostles of "common-sense."

When the official report on Spiritualism by the London Dialectical Society appeared in 1873, the "Sporting Times" wrote: "If I had my way, a few of the leading professional Spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. They are a canting, deceitful, mischievous lot." "Dagonet's" opinion seems much the same, and is worth just about as much. He is doubtless unaware of the first-class scientific work done in connection with this subject by some of the men of European reputation and celebrity.

In the course of a long reply to Miss Marie Corelli A. V. H. writes: "Let Miss Corelli read further in the New Testament beyond the Gospels (too often mistranslated from the Greek text) into the Acts of the Apostles. They are replete with sufficient spiritual and psychic evidence to convince consistent Christians of the truths of Spiritualism. She will then, in all fairness, not continue to denounce what the first followers of Christ, the early Christian Church, believed in and upheld."

It is only to be expected that the present great interest in our subject should be seized upon by the horde of sharpers and self-seekers with which every movement is infested. We learn from New York that a woman who came into unsavoury prominence as a fraudulent materialising medium some years ago, is taking advantage of the occasion to renew her activities in the United States. She is but one of several undesirable persons who are practising, not only in the United States, but in this country. Let our vigilant and sincere workers keep it in mind, and do their utmost to discourage these things.

Dr. Haydn Brown, psychologist and mental specialist, writing in the "Sunday Herald" says: "There is no more proof that spirits exist than that the sea-serpent does. I don't say they do not exist, but there is no more proof that they do." That is merely Dr. Haydn Brown's opinion. There are other members of his profession who disagree with him on this question. The whole question to us turns on the meaning attached to the term "spirits." If by that term is meant a race of supernal beings entirely separate from human existence, we would indeed claim to be in the same position as Dr. Brown—we have no scientific proof of such existences either. It is not in the nature of things that we could. There would be no nexus between the two conditions of life. But if by spirits is meant discarnate human beings on another plane of conscious existence as natural as this one, then we can only say that the proofs have satisfied many thousands of persons, some of them of the highest intellectual grade.

Sir A. Conan Doyle has a trenchant article on "Spiritualism and Insanity" in the "Sunday Chronicle" (February 15th). In this he completely cuts the ground from under the feet of Father Vaughan, the Rev. A. V. Magee, Dr. Schofield and other rash opponents. As Sir Arthur writes: "Every Spiritualist is aware that he is only on the edge of an enormous subject, which has been ridiculed by the ignorant, defiled by impostors, used for base purposes by worldlings, but sanctified by the devotion and courage of great numbers of men and women who have testified to the truth."

The story of Lord Brougham and his vision, while taking a bath, of a departed friend, with whom he had made a compact that whoever died first should appear to the other—that is a story so ancient, so often told, as to be worn threadbare. However, to the "Daily Mail" it is something so new and startling as to be given a prominent place with the sensational heading "Bath Room Ghost: Sequel to Pact Written in Blood." That is the way to appeal to the popular "intelligence."

Now that so many editors have "discovered" Spiritualism it is pleasant to see in the columns of "The Globe" some testimony to the fact that it is not a novelty. This newspaper says:—"There can surely be nothing novel in a subject that for over thirty years has been under close investigation by groups of the keenest intellects in most countries in Europe, as well as in America, and that now possesses a large literature available to the public which embraces the mass of evidence sifted and discussed by those eminent men. The fact of the matter is that until quite recently there has been a conspiracy of silence upon this subject, so that, although it is not really a new and mysterious one, it appears to the public to be so."

The "Daily Mirror" thinks that mediums ought to put the police on the trail of criminals, and that the ghosts, if ghosts there be, should tell us "how to be happy where we are, how to get houses, how to stop crime, how to stop wars, and how to pay the Income Tax!" It may be remarked that they do tell us how to stop crime and the causes of war, but few listen to them.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mr. Vango, L.S.A., 3 p.m.

Mrs. Wesley Adams, Stead Bureau, 7 p.m.

Wednesday:—

Mr. J. L. Langdon, Delphic Club, 5 p.m.

Thursday:—

Mrs. de Crespigny, L.S.A., 7.30 p.m.

Rev. Walter Wynn, Stead Bureau, 3.30 p.m.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Rev. Susanna Harris, Delphic Club, 5 p.m.

PROFESSOR HYSLOP'S LATEST BOOK.

A CRITICAL, SCIENTIFIC VIEW.

Professor Hyslop in his new book* has given the world something worthy of his high reputation and his long years of research in the domain of psychic phenomena. After reading it one cannot fail to regret that its cost will place it beyond the reach of most students. It deserves to be widely read, and by all serious thinkers, because it embodies the ripe conclusions of one of the weightiest authorities on the subject with which it deals. It contains, also, an admirably judicious admixture of the philosophical and evidential sides of the great question.

Dr. Hyslop explains in his preface that he has endeavoured to treat every aspect of the problem regarding a future life, and especially to emphasise a large mass of facts that ought to have cumulative weight in deciding the issue. He comes back to this point later, and says, "Isolated instances of these facts may be explained by chance or guessing, but a large collective mass of them, such as have appeared in the publications of the Societies for Psychical Research, cannot be so explained."

He is at pains to insist that the essential matter of the problem is to obtain positive evidence indicating the continued personal identity of the dead. "What we want to know," he says, speaking of the hypothesis of a spiritual body, "is whether that spiritual body is conscious or not, and conscious with the same memory that the person had when living his earthly life." He considers that if there is no memory of the past, then the fact of survival has little interest. For himself, he has no doubts. "Personally," he says, "I regard the fact of survival after death as scientifically proved." Most readers acquainted with Dr. Hyslop's works do not need this assurance on his part, but others less fortunate might easily feel uneasy about their psychic beliefs, when reading this book, until they reached his "Credo," which occurs towards the end of the volume. The reason for this is that the author subjects to merciless criticism many aspects of psychic phenomena which ordinary folk are accustomed to accept. No opponent of Spiritualism has ever expressed more doubts than Dr. Hyslop does. The evidence has to be superlatively good before he will accept it. Indeed, we may permit ourselves the reflection that he sometimes unduly stretches this attitude of mind. He explains, however, in his preface, that he purposely discusses the evidence in a critical spirit, as though the subject had still to be proved.

The question of fact, not of explanation, he reminds us, is the first concern of science. Now the best means of proving personal identity is the transmission of personal incidents, "the more trivial the better," he says. He adds:—

The reason why most people object to the triviality of the fact adduced is that they assume that these communications indicate the character of life in the spiritual world. But in proving the existence of spirits we are not concerned about their status or life in the transcendental world. We are not investigating that problem. We are trying to prove that spirits exist, not that they are wise or exalted in their intelligence.

THE PROFESSOR'S PINK PYJAMAS.

In view of his belief that trivial incidents form the best evidence of identity, we can understand Dr. Hyslop's appreciation of certain communications that occurred regarding pink pyjamas worn by Professor William James. The incidents assume an added importance in view of the fact that Professor James is shown as remaining true to his rigid ideas on the subject while on earth, namely, the need of small and trivial facts that prove personal identity. Dr. Hodgson, we are told, while purporting to communicate through Miss Gaule, said he had seen Professor James in pink pyjamas, and that he looked "cute" in them. Dr. Hyslop wrote to the Professor and found that he was wearing pink pyjamas at the time—a fact it was impossible for the psychic to know. Dr. Hyslop, after his usual careful fashion, endeavoured to obtain a confirmation of this communication by cross-references. He tried with both Mrs. Chenoweth and Mrs. Smead, but without success. Some time later, after Professor James had passed on, an interesting event occurred. Dr. Hyslop says:—

A young boy in the family of a clergyman developed mediumistic powers; and, both in automatic writing and by crystal gazing, in messages appearing as visual writing, when I was not present at all, Professor James purported to communicate and, mentioning me, referred to pink pyjamas and to a black necktie. He said, "I want you to give Hyslop two pairs of pink pyjamas and a black necktie for Christmas." The parents referred to the facts as amusing, without any knowledge of their significance. I had kept the incidents absolutely to myself. They were quite astonishing to find how pertinent they were. The black necktie I used at sittings, and it had belonged to Professor James. The reference to "pink pyjamas" explains itself as the cross-reference which should have come

through Mrs. Smead. The association of his name and mine with them strengthens the reference.

The author thinks that the "pink pyjamas" incident cannot be surpassed for evidential value. He looks at it from the purely scientific point of view. In this connection some comments claiming to come from Professor James are of interest and value. He says:—

"Bread and milk and berries often made the meal at night in the summer, and the vegetable kingdom furnished a large part of my food always. I was fond of apples and some kind of fish. These may seem remarkable things to return from heaven to talk of, but you will appreciate their value."

(Yes, perfectly.)

"I can see the headlines in the newspapers now if this were given out, but if I had said I had broken bread with the Saviour or Saint Paul there would have been many who would have believed it a part of the life of a man of my reputation in my new sphere."

It may be remarked that the details regarding his diet were confirmed by Professor James's son.

EVIDENTIAL FACTS.

There is an extremely interesting chapter in the book, entitled "Experimental Incidents." With regard to these Dr. Hyslop writes:—

For some years experimental results have been obtained by investigators all over the world. There is to-day such a mass of well-authenticated facts affording a selection of incidents having the desired evidential value, as to make any other than the spiritistic hypothesis exceedingly improbable.

There follow a number of incidents of first-class evidential value which are well worth reading. Equally valuable is the chapter on "Experiences of Well-Known Persons," though of these Dr. Hyslop says they are quoted not so much for their scientific value, as on account of the unimpeachable character of the witnesses. Some of those he mentions are Lord Brougham, Mr. Andrew Lang, Mr. G. J. Romanes, Robert Louis Stevenson, Sir Henry Stanley and Dean Hole. Under "Evidences of Survival" we get the author's highly interesting experiences with Mrs. Piper, Mrs. Chenoweth and others, giving particulars of messages received from Professor James, Dr. Hodgson, Mark Twain, and Dr. Isaac Funk. A chapter is devoted to the extraordinary Gifford case, where a dead artist of note, Mr. R. S. Gifford, is described as painting through Mr. F. L. Thompson. While the latter was examining some of the dead artist's work he suddenly heard a voice saying, "You see what I have done. Can you not take up and finish my work?" How Mr. Thompson did this with eminent success is told in remarkable detail. Believers in reincarnation will find no support in Dr. Hyslop, who states that he regards the doctrine as logically unsound.

DISLODGING MATERIALISM.

On the deeper philosophical side of the problem of psychic research Dr. Hyslop indulges in stimulating reflections. He incidentally instructs the researcher regarding the nature of true evidence. Physical phenomena such as raps, lights and levitation, he says, are no more evidence for the existence of spirits than is the fall of a tree, for telekinetic phenomena are among the most common in nature—magnetism, wireless telegraphy and gravitation are illustrations. He insists that what constitutes evidence is the indication of purposive intelligence, not the mere mechanical movement of objects. "There is no scientific excuse for the spiritualistic contention that physical phenomena prove the existence of spirits. Unaccompanied by mental phenomena they are useless." Then follows this pregnant passage:—

If we should ever succeed in proving the existence of genuinely supernormal physical occurrences, definitely connected with supernormal mental occurrences, and so have reason to assign to both of them the same cause, we shall have a result of very great cosmic interest. To find that extra-organic intelligence can move matter without the intervention of normal human agency, even though mediumship be usually associated with the movement, would be to raise the question of the relation of intelligence to all mechanical action. If we once establish the fact of telekinesis by intelligence alone—that is, the movement of inorganic objects by discarnate agencies, without contact—we open the way for considering the question of the priority of intelligence to all mechanical movement in the universe (p. 337).

Dr. Hyslop goes on to point out how this will affect the materialistic theory of physical movement as mechanically caused. "Once let it be proved," he says, "that the discarnate can be efficient to produce motion in organic objects, materialism will be forever dislodged from its stronghold" (p. 338). Less cautious and less scientific investigators than Dr. Hyslop will be inclined to think that telekinesis of the kind he describes has already been definitely established.

It is impossible in our compass to do more than outline a few of the aspects of the great subject so ably handled in this very important book. It may be described as Dr. Hyslop's *magnum opus*. It will enhance his already high reputation.

L. C.

* "Contact with the Other World," by JAMES H. HYSLOP, formerly Professor of Logic and Ethics in Columbia University. London: T. Werner Laurie, Ltd., 1920, 25/-.

THE ULTIMATE CONSEQUENCES OF SPIRITUALISM.

A large audience welcomed Miss Lind-af-Hageby as speaker at the W. T. Stead Bureau on the 19th inst. Miss Stead reminded the members that the speaker was a Vice-President of the Bureau, and that they should congratulate themselves on having secured her on that occasion.

Miss Lind said she was not going to attempt a lecture, but rather to discuss whither Spiritualism was leading to-day; she would take for the title of her remarks, "The Ultimate Consequences of Spiritualism."

Dealing first with the remarkable publicity given to the subject during the last few weeks through the publication of the Vale Owen Script, she agreed that this publicity was of the most intense significance and value from the exoteric point of view. Only last December the Harmsworth Press, in the columns of "The Times," had attacked Sir Oliver Lodge and Conan Doyle, and now presumably Lord Northcliffe had suffered a kind of conversion, and was anxious to place the matter before the public.

Discussing the difference between the Church and Spiritualism, both presumably believing in immortality, Miss Lind differentiated them into static and fluidic conceptions of revelation. This ferment of Spiritualistic knowledge was, she said, now working hard in the Church, and the present publicity would spread it further, but it might be a score of years before the full effect was seen. Spiritualism itself was often dogmatic, but on the whole it was, in her opinion, freer from this sin than many other systems of thought.

The relation of Theosophy to Spiritualism was briefly touched upon. Each, she observed, was critical of the other, and yet each required the other's help in bringing their knowledge to the world—the one by teaching a profound philosophy and the other by means of the demonstration of phenomena. Miss Lind said that she regarded Spiritualistic facts as the living fire behind all aspects of religion, and that each required the adjustment and illumination which came by its means.

Spiritualism being based on gifts of mediumship, it was significant to note the great opening up of psychic faculties recorded everywhere to-day, probably never so widespread. Was this to be regarded as a blessing or a danger? Unmoral or non-moral mediumship undoubtedly had its dangers, but at the same time this psychic outpouring seemed to her to offer opportunity for the hastening of human evolution. A quotation from Anna Kingsford on mediumship, which distinguished between control by an outside personality and the inspiration which resulted from a tuning up of the whole body by prayer, meditation, and fasting, was discussed, and Miss Lind felt that if the writer had been expressing herself to-day, the ideas would have been phrased differently. Speaking as a psychic herself, Miss Lind dwelt upon the many references made by enemies of the subject to evil controls. The one shield and safeguard, she said, was the cultivation of psychic gifts for the highest ends—to serve others—and no suggestion either from this side or the other could hurt one so armed. If we were free of evil ourselves, none could dominate us.

Another point raised on mediumship was the limitation felt at times by all mediums in their inability to express a message surging and beating within them. Would this always be so, or would humanity one day rise beyond this limitation, and the human mind be able to receive a clearer message from the Beyond? When a great message came through, the spiritual force transformed the messenger, changing every atom of his being, as a great healing vibration, and working what was called conversion.

Was the world getting better, asked the speaker, or was it but a school of progress to a certain stage, to be continued in other spheres? She would fain believe the latter, and that, through failing so often and so miserably, humanity to-day was, on the whole, expressing a higher standard of life than before.

Speaking as a lover of animals, Miss Lind gently challenged a paragraph by the editor of *LIGHT* repeating the well-known statement that animals persist as individuals only as long as they are loved. Her belief was that the higher animals at least had a distinctive development of their own, as younger brethren, and went on to higher states quite apart from any human interest in them; but upon the question of the lower stages of animal life she could not offer any sure opinion.

Supposing this knowledge of Spiritualism became common property within the next few years, as it well might, how would it affect general values in this life? The other day a business man said to her in the course of conversation, "I want to die if all this beautiful story of the other world is true; why struggle here?" and sometimes she almost agreed. Journeying on the Underground railway recently in a stuffy, crowded carriage, she noted the tired, exhausted, unhappy faces of the workers returning from the City, and wondered what was the value of civilisation which produced so many of these.

Life had lessons of immense importance to teach us, and Spiritualism must have a message of cheer and goodwill and active participation in all that seeks to make the world a brighter and better place. No life should be sterile; every

life should be able to pass on to other spheres, feeling that other lives had been strengthened and ennobled by its existence here. Those who knew of the reality of spirit life here and hereafter should stretch out hands of help to all humanity.

B. MCKENZIE.

SURVIVAL AND ITS SEQUEL.

BY ISABELLE DE STEIGER.

The extremely interesting remarks in "Notes by the Way" in *LIGHT* of the 14th inst. will surely be endorsed with gratitude by readers who have carefully studied the subject of Spiritualism with unprejudiced mind. Dr. A. T. Schofield's views prove that his mind is laden with a very large number of unverified statements and the editor does well to impugn the value of any such "collective denunciation," as he rightly calls the doctor's pronouncement. I do not mean, nor have I the ability, to add anything to the pile of evidence in favour of the fact of man's communication with the departed. That communication undoubtedly does exist; but as explained in "Questor Vitæ's" valuable articles it is always *through* a medium, whether the mediumship be that of the inquirer himself or of another.

This is a cardinal point, overlooked by nine out of ten inquirers; and a further cardinal point is this: that all that Spiritualism, as generally practised, can do, is to prove the survival of man.

"Questor Vitæ" gives most valuable information regarding the conditions of this survival; and it seems to me that, conceding the fact that the proof of continuous life after death is no longer in question by students, one clear question remains: What should be the steps they should next take to advance beyond that point? Unfortunately here is where so many Spiritualists pause indefinitely.

The Spiritualist says progress is made in the next planes. The reincarnationist says there is no progress after death except advancement through repeated incarnations. This is a great issue, but I shall look forward to further information from "Questor Vitæ" on this special and all-important subject. He is, I feel sure, from his opening remarks, well qualified to give it.

Personally for many years past I have looked upon reincarnation as a fact in Nature—an all-important one deserving the attention of man's highest intellect and reason.

It appears to me that people cannot be too grateful for the great work that Spiritualism has done in checking the atheistic spirit of the day—which was rapidly destroying man spiritually—by practically proving that man survives the process of physical death and passes into another realm of life, and that he has the power to advance to perfection, no longer the incompetent being that he is now—for of course I hold the doctrine of the fall of man, his capability of complete restitution, and his further advance in evolution to super-humanity.

I try in my two books, "On a Gold Basis" and in "Super-humanity," to enlist people's deepest thoughts on their future—a future not confined to this world, which, but for Spiritualism, they were beginning to believe to be the only one. There is no need to assure every student of the further evolution of man that he will find that there is and can be no other subject of such paramount and all-absorbing interest.

THE POSITION OF MEDIUMS.

Mr. H. T. Pemberton writes:—

To my mind the most vital and urgent requirement in our movement to-day is the making of mediumship what it ought to be—an honoured and financially care-free profession.

Our mediums should be regarded as priceless treasures, and safeguarded accordingly from friction and worry—which—as "sensitives"—they feel in a manner which persons of coarser fibre cannot even imagine.

It is nothing less than a disgrace to us all that a college and hostel of mediums does not exist. The essentials should be:—

- (1) A comfortable home, at all times when required.
- (2) Fullest opportunity for development, education, and recreation.
- (3) A generous salary when duly qualified, quite independently of services rendered.
- (4) The fees (if any) for the privilege of "sittings," to be collected by the college.
- (5) The fullest latitude as to when, and how frequently, the sensitives' gifts should be exercised.
- (6) Absolute security as to all pecuniary matters, and provision for old age, and retirement.

May I add that I have no mediumistic powers of any kind.

In "Children of the Dawn" (Kegan Paul, 2/6 net), Miss E. Katharine Bates gives us a compact little book written in her own vigorous and picturesque fashion. It deals with the question of children born of "affinities functioning on the same plane but in etheric union." We shall have more to say of the book later.

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Holloway.—Grove-dale Hall (near Highgate Tube Station).—11, Mr. Ernest Meads on "Genius and Spirit Influence"; 3, Lyceum; cordial invitation to old and young; 7, address by Mr. G. Tayler Gwinn on "The Eternal Justice." Wednesday, Mr. T. W. Ella, trance address. Thursday, Mr. Percy Street. Saturday, special social and dance, 7 to 10.30. Sunday, 7th, 11, Mr. J. Macbeth Bain on "Healing"; 7, Mr. A. Punter, address and clairvoyance.
Brighton.—Athena Hall.—11.15 and 7, Mrs. Crowder, addresses and descriptions; 3, Lyceum. Wednesday, at 8, public meeting.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle; 7, Mr. J. J. Goodwin, "Study of Creation of Man"; 3, Lyceum. Monday, 7.15, and Tuesday, 3, special visit of Mrs. Wm. Paulet, address and psychic readings. Wednesday, 3, monthly healing circle; 7.30, members' monthly circle. Thursday, 7.15, enquirers, questions and clairvoyance; a hearty welcome to all. Forward movement, see advertisement.

BRIGHTON BROTHERHOOD.—The financial statement of this society shows that it has not only cleared off the deficit left from last year of £17 3s. 6d., but has a balance in hand of £96 10s. 8d., including £87 15s. 1d. towards the Extension and Building Fund.

A SUCCESSFUL dance and social was held on Saturday night by the Wimbledon Spiritualist Mission, in aid of the building fund. The organisers were Mr. R. A. Bush, Mr. McNeil, Mrs. Hardy and Mr. Bamford. Representatives were present from the Kingston and Clapham societies.

The first balance sheet of the Walthamstow Spiritualist Church, which is just a year old—having been started in a private house in February of last year—shows a balance in hand of over £53, £30 of which has been raised towards a building fund. This young Society is to be congratulated on its energy and enthusiasm.

LITTLE ILFORD.—At the annual general meeting of the Little Ilford Society of Christian Spiritualists the following officers were elected; President, Mr. Watson; Vice-Presidents, Mr. Stephens and Mr. Elliott; Secretary and Assistant Secretary, Mrs. Dixon, Miss Wilson; Treasurer, Mrs. Watson; Stewards, Mr. Hodges and Mr. Tillett; Organist, Mrs. Watson; Delegate to U.I.S., Mrs. Jamrach; Lyceum Conductor and Assistant, Mr. Hall, Miss Robertson; Lyceum Secretary, Miss Wilson; Auditors, Mr. Robertson and Mr. Hine; Committee, Mesdames Marriott, Tutt, Robertson, Self, Jackson, Tillett, George, Pattenden, and Mr. Marriott.

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THE LATEST EVIDENCE AS TO COMMUNICATION WITH THE DEAD.

By James H. Hyslop, Ph.D., LL.D.

Formerly Professor of Logic and Ethics in Columbia University.

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The first really comprehensive Encyclopædia of Occultism in all its manifold branches, supplying, in alphabetical form, a very real literary and scientific desideratum. All the various collateral sciences—anthropology, folklore, archaeology, &c.—have been freely drawn upon and a few articles on specialist subjects have been contributed by experts (e.g., *Gypsies*, by David MacRitchie).

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By the REV. CHAS. L. TWEEDALE,

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SOME OF THE CONTENTS.—Our Father's House—The Witness of Christ—and of the Apostles—Christ's Mission to the World—Reality of the Resurrection—Excursions of the Spiritual Body—Appearances Shortly After Death—And Long After Death—Familiar Scenes Revisited—Premonitions—Objectivity of the Spiritual Body—Clairvoyance and Clairaudience—Evidence of the Direct Voice—Materialisation—Psychic Photography—Levitations—Fire Proofings—Apparitions—Modern and Biblical Phenomena—Historical Evidence—Testimony of Modern Scientists—Attitude of Religion, &c.

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THE BRITTEN MEMORIAL.

NOTICE IS HEREBY GIVEN

that the Annual General Meeting of Subscribers will be held in the "Onward" Buildings, 207, Deansgate, Manchester,

ON WEDNESDAY, MARCH 3RD, AT 2.30 P.M.

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

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"CHILDREN OF THE DAWN."

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With three Psychical Photographs.

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Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, March 3rd, 8, Mrs. Harvey. Sunday, 7th, 7, Mrs. E. Marriott; members' circle after service; Lyceum at 3.
Wimbledon Spiritualist Mission, 4 and 5, Broadway.—11, Mrs. Stanley Boot; 6.30, Mr. Percy E. Beard. Wednesday, March 3rd, 7.30, Meeting for Members only; doors closed at 7.35 p.m. Healing (as usual) except Tuesday and Saturday.
Holloway.—Grove Dale Hall (near Highgate Tube Station).—11, Mr. Ernest Meads on "Genius and Spirit Influence"; 3, Lyceum; cordial invitation to old and young; 7, address by Mr. G. Taylor Gwinn on "The Eternal Justice." Wednesday, Mr. T. W. Ella, trance address. Thursday, Mr. Percy Street. Saturday, special social and dance, 7 to 10.30. Sunday, 7th, 11, Mr. J. Macbeth Bain on "Healing"; 7, Mr. A. Punter, address and clairvoyance.
Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Crowder, addresses and descriptions; 3, Lyceum. Wednesday, at 8, public meeting.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle; 7, Mr. J. J. Goodwin, "Study of Creation of Man"; 3, Lyceum. Monday, 7.15, and Tuesday, 3, special visit of Mrs. Wm. Paulet, address and psychic readings. Wednesday, 3, monthly healing circle; 7.30, members' monthly circle. Thursday, 7.15, enquirers, questions and clairvoyance; a hearty welcome to all. Forward movement, see advertisement.

BRIGHTON BROTHERHOOD.—The financial statement of this society shows that it has not only cleared off the deficit left from last year of £17 3s. 6d., but has a balance in hand of £96 10s. 8d., including £87 15s. 1d. towards the Extension and Building Fund.

A SUCCESSFUL dance and social was held on Saturday night by the Wimbledon Spiritualist Mission, in aid of the building fund. The organisers were Mr. R. A. Bush, Mr. McNeil, Mrs. Hardy and Mr. Bamford. Representatives were present from the Kingston and Clapham societies.

The first balance sheet of the Walthamstow Spiritualist Church, which is just a year old—having been started in a private house in February of last year—shows a balance in hand of over £53. £30 of which has been raised towards a building fund. This young Society is to be congratulated on its energy and enthusiasm.

LITTLE ILFORD.—At the annual general meeting of the Little Ilford Society of Christian Spiritualists the following officers were elected; President, Mr. Watson; Vice-Presidents, Mr. Stephens and Mr. Elliott; Secretary and Assistant Secretary, Mrs. Dixon, Miss Wilson; Treasurer, Mrs. Watson; Stewards, Mr. Hodges and Mr. Tillett; Organist, Mrs. Watson; Delegate to U.L.S., Mrs. Jamrach; Lyceum Conductor and Assistant, Mr. Hall, Miss Robertson; Lyceum Secretary, Miss Wilson; Auditors, Mr. Robertson and Mr. Hine; Committee, Mesdames Marriott, Tutt, Robertson, Self, Jackson, Tillett, George, Pattenden, and Mr. Marriott.

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